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THE EXPOSITORY TIMES

Notes of Recent Exposition

Ours is an age when many strange substitutes for the Christian religion compete for the spiritual suffrages of the multitudes and are even peddled from door to door by their indefatigable evangelists armed with pamphlets and gramophones. (Most of us have had visits from Seventh Day Adventists or Jehovah's Witnesses and number among our acquaintances people who dabble in Spiritualism.) If some of these cults are comparatively harmless, others are positively pernicious, and on every minister worth his salt is laid the obligation to protect his members against them. Before, however, you can refute a heresy, you must know what its erroneous tenets are. Where, then, is the minister to turn for help? Some years ago this magazine ran a series which essayed to provide the information needed, and of course there are various books by James Black, Bede Frost, and others. Another has just been published. Its author is the Rev. Horton Davies, formerly of Grahamstown, South Africa, and now of Oxford; its title is *Christian Deviations* [1]; and it so well accomplishes what it sets out to do—measure the shortcomings of these cults by the yard-stick of the historic faith—that we think ministers may find here just what they need.

In one hundred and twenty-six pages Dr. Davies gives us lucid accounts of ten of these cults. Theosophy leads the van; the rear is brought up by 'Open Air Religion' ('I worship God in the Cathedral of the Pines and in the Diocese of Nature'); and in between come Christian Science, Seventh Day Adventism, the Oxford Group (what strange neighbours for MRA!), the Mormons, Jehovah's Witnesses, British Israel, Astrology and Spiritualism (which Dr. Davies insists should be called 'Spiritism').

Our first intention was to summarize one of his chapters for our readers. On second thoughts, we have judged it wiser to set down some of the impressions a reading of the whole book evoked.

Our opening reflection, then, is that most of these cults are not new at all. Many, in fact, are simply 'ancient heresies in modern dress.' The false doctrine which St. Paul had to combat in the first century sprang from two chief sources—Judaism and Gnosticism. So do many of our twentieth-century 'deviations.' Seventh Day Adventism revives Sabbatarianism among other things; Jehovah's Witnesses develop their millenarianism on an Old Testament basis; British Israel reduces the doctrine of election to favouritism as practised by an Anglo-Saxon tribal deity; and the patriarchal ethics of Mormonism reflect a Judaistic rather than a Christian colouring. Similarly, ancient Gnosticism finds latter-day avatars, of one sort or another, in Theosophy, Spiritism, and Christian Science.

The next reflection we make with some trepidation, having no wish to add to the international complications of our day. It is that many of these heresies come from the land which has bestowed so many boons on us, from Ford cars to Lease-Lend. Six of Dr. Davies' chosen ten cults had, on our counting, their origin in the U.S.A. Mormonism, Christian Science, and Jehovah's Witnesses are clear instances; but let us not forget that Madame Blavatsky founded the Theosophical Society in New York in 1875, that 'modern Spiritism originated in 1847 in Hydeville,' and that Adventist Mrs. Ellen White was another American cousin. Perhaps when we remember that the U.S.A. has as cosmopolitan a population as any other country in the world, and that religious liberty has been a guiding principle in her constitution from the start, we need hardly wonder that America has been the matrix of so many fancy religions.

Notice, next, how many of these cults have had women-founders: Mary Baker Eddy, Madame Blavatsky, and Ellen White, to name only three. Dr. Davies thinks this fact significant. 'One reason,' he says, 'for the interest of women in these new faiths is that their place is recognized in their hierarchies, as it is not in the historic Christian churches.' These churches, with the exception of the Baptists and the Congregationalists, do not ordain women, much less exalt them

[1] S.C.M.; 7s. 6d. net.

to high places in ecclesiastical government. Have they been in error in failing so to do ?

Our fourth point is that the doctrines of many of these sects depend on an uncritical and highly idiosyncratic use of the Bible. The British Israelite believes that Jeremiah's 'isle beyond the sea' is Britain; the Jehovah's Witness that 1872 was 'the exact six thousandth year from the creation of Adam and Eve'; and the Seventh Day Adventist that 'the seal of God is the holy Sabbath.' The method is obvious: you take your particular theory to the Bible, assumed to be a verbally inerrant guide book to God's dealings with men, and you find it proven there, by hook or by crook.

For many orthodox Christians, the most offensive feature of many of these sects must be the defective views they propagate about the Church's Head. Your astrologist puts his faith not in Christ but in what Paul calls 'the beggarly elements'—the impersonal stars of outer space; as your Open-Air religionist finds his revelation in 'one impulse from a vernal wood' rather than in the Word made flesh. They ignore Christ. But the devotees of other cults do worse—they invent a Christ after the image of their own particular heresy. Mrs. Eddy denies, in effect, the Incarnation, Death, and Resurrection. For Mr. Charles Taze Russell and his followers the Son of God is a created being, who serves 'as the chief executive officer of Jehovah.' And the Mormon doctrine teaches that Jesus was 'the son of Adam-God and Mary,' whatever that may mean.

Our last reflection is that the capital error of many of these sects is their turning of a single tenet into the sum-total of Christianity. Christian Science does this with faith-healing. Spiritualism seems to think that the Future Life should be a religious man's only interest. Seventh Day Adventism singles out the Sabbath and the Parousia as the two most important things in Christianity. So they pick and choose according to their private predilections, exalting the part to the place of the whole, and ending with a complete caricature of that rich, deep, and many-sided religion which is the historic faith.

What conclusions may we draw from these random observations ? This one, above all—that we ought always to keep asking ourselves the question, Why have these cults come into being at all ?

If it is not the whole answer, it is certainly a large part of it to reply that these cults arise to stress some part of Christian truth which our orthodox Christian preachers and teachers have neglected. If Christian ministers had always kept the doctrine of the Life Everlasting in the foreground of their proclamation, would so many in recent years have taken the road to Endor ? If the Church had not largely neglected spiritual healing, would there have been so many Christian Scientists ? Some elementary astronomy coupled with a true science of God, *i.e.* theology, might have delivered men from the superstition that 'mobile stones can manage men,' which is the faith of the astrologists who preach from their pulpits in the Sunday Press. And if we could teach people to read their Bibles intelligently in the light of the best modern criticism, we might save many from the seductions of British Israel and the Watch Tower organization.

Teaching missions to-day are growing commoner. We need far more of them. Let us pay no attention to those who tell us that our hearers will not stand doctrinal preaching. What they need is not less but more doctrine—simple, fundamental Christian doctrine, shorn as far as possible of all polysyllabic technical terms, and presented systematically and attractively with all the modernity and relevance we can command. For, in the last resort, there is only one sovereign antidote for the spiritual poison which many of these cults disseminate. It is 'the faith once for all delivered to the saints.'

A book of theology written by a Professor of English, who is also an ordained minister of the Church of Scotland, and whose work lies in an Indian Christian College, must of necessity be a quite unusual book; and *The Way the Truth and the Life: An Outline of Christian Doctrine*, by J. R. Macphail, Professor of English in Madras Christian College,[1] is not only an unusual book, it is also an important book. To take but one example of its unusual character, this book uses—at a rough count—quotations from no fewer than thirty-three literary writers, ranging from Tennyson to T. S. Eliot, from Saki to G. K. Chesterton, from Pascal to W. H. Auden, to illustrate—and to illuminate—its contentions. Never was a book of theology easier to read, and written with more lucidity and charm.

As any book of theology must it starts with the doctrine of God. As Martin Buber says, 'All real living is meeting,' therefore the highest form of living must be meeting with God. But, 'if I am to know God He must meet me. There must be revelation.' In no case can we rely wholly 'on

[1] Oxford University Press; 10s. 6d. net.

our own experience and our reflections on it. We must be ready to learn from other people—from them and through them.' And since man is finite man, and God is infinite God, that is truest of all in regard to the meeting of man and God. If we are to have this meeting with God there are certain conditions that we must fulfil before this revelation can open to us. *The approach to God must be humble.* 'Our religion . . . is a creature approaching his Creator; that is an absolute difference, perhaps the only absolute difference there is.' 'Samuel was instructed to say, "Speak, Lord, for thy servant heareth" (1 S 3^9). It is more natural to say, "Hear, Lord, for Thy collaborator speaketh."' 'Irresponsible curiosity must be put in its proper place.' This is a point to which Professor MACPHAIL more than once returns. 'It is inordinate curiosity that tries to ascertain, as Niebuhr puts it, the furniture of heaven or the temperature of hell.' 'Augustine (*Confessions*, xi. 14) quotes a man who was asked what God was doing before He created the world and replied, "He was making a special hell for people who are too inquisitive."' Humility is the first essential. *The approach to God must be obedient.* 'I submit,' Professor MACPHAIL writes, 'that every one knows well enough that there are some things he ought to start doing, and other things he should stop doing, as a religious obligation.' 'Religious knowledge is morally conditioned.' *The approach to God must be whole-hearted and without reservations.* 'Jesus has no room for the man who tries to eat his cake and have it, or for the cat who would eat fish and not get her feet wet, or for the ass who, between two equidistant bundles of hay, starved to death. Make up your mind, He says, about what is best worth having, and then be realistic and resolute about paying the price.'

But any book of Christian theology must stand or fall by its Christology. Professor MACPHAIL lays down uncompromisingly the full manhood and the full deity of Jesus. 'G. K. Chesterton, I think,' he says, 'defined "the man in the street" as one who loves little children and is afraid of dying.' We have only to think of Jesus with the children and Jesus in Gethsemane to see how that fits. But in spite of that humanity there is a uniqueness about Jesus, especially in His claims to authority and His demands for our utmost allegiance, which is more than human. He is also God, but not 'God acting a part.' The Chinese have rules for recognizing a god *incognito*. 'He won't sweat however hot it is; he won't cast a shadow, however bright the sun; and if you look close you will see that the soles of his feet don't touch the ground.' Christianity will have nothing to do with that 'docesis.' Professor MACPHAIL does not solve the problem of this humanity and deity, but he does lay down the really illuminating principle that the question is not, 'Who is this man who is said to have been God?' but, 'Who is this God who is said to have become man?'

Professor MACPHAIL has an important section on the death of Jesus *as a sacrifice*. There can be no doubt that it was a sacrifice in the sense that it was voluntarily made. But why is it the *perfect* sacrifice? All religion involves sacrifice; but all animal sacrifice has one failure. Whatever we sacrifice to God out of God's creation is already His. 'There is only one thing we can sacrifice, except by a figure of speech; only one thing, which, by God's grace, does not wholly belong to Him; it is the will of man.' It was precisely that sacrifice of His will that Jesus perfectly brought to God, and therefore rendered the perfect sacrifice.

But, how can such a sacrifice be *for others*? How can others, that is we ourselves, profit by it? Now Professor MACPHAIL holds that one of our greatest difficulties is simply 'the natural feeling that we do not want to be beholden to any one.' There must be a desire for reconciliation in us. When that happens even the sacrifice which is a token develops reality. 'When a man knows that he has hurt his wife by hot words or cold silence, and wants to make it up again, he may take home with him a peace-offering, say of flowers. If the flowers are presented indifferently or presumptuously, they will mean nothing; but if there is a real desire for reconciliation, they may be more than a token; by expressing love they may strengthen it.' Now in us there must be a desire for reconciliation and a sense that we cannot achieve it for ourselves. In the Old Testament we meet the *Goel*, the next-of-kin who *redeems* one who has sunk so low that he cannot redeem himself from the slavery into which he has fallen. In this sense Jesus is our Redeemer. 'He does something that other men can't do for themselves, but need to do; He offers the perfect sacrifice. And the rest of us, just because we can't do it ourselves, qualify for redemption by Him. We can approach God because Jesus could. We can make His sacrifice our own, can share in it, not by adding anything to it, but simply by recognizing our need of it.' When we desire reconciliation and know we cannot achieve it, then the sacrifice of Jesus can be a sacrifice for us.

The great virtue of this book can be seen just there. It has 'mind knowledge' in plenty; but its aim is to awaken 'heart knowledge' in the man who reads it.

The Christian Hope and the Problem of Demythologizing[1]

By Professor Rudolf Bultmann, D.D., Zürich

Translated from the German by the Reverend Conrad Bonifazi, M.A., Malvern

The New Testament Hope

What does Christian hope anticipate according to the New Testament? It looks for the 'day of our Lord Jesus Christ,' for the 'coming' or 'appearing' of Christ as 'Saviour,' for His 'manifestation,' because at the present time He tarries still in heaven.

And what will happen when He comes? Paul depicts it thus: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air' (1 Th 4^{16-17}). And in another place: 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed' (1 Co 15^{51-52}). This will take place amid powerful cosmic upheavals. In those days, 'shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory' (Mt 24^{29-30}). After the resurrection of the dead the Lord will judge both quick and dead; the righteous will enter into eternal life and the wicked be given up to eternal torment.

Upon this a twofold comment must be made: To begin with, earliest Christendom anticipated this consummation of the end of the world and the coming of Christ as an almost immediate event. For Paul it is almost self-evident that he will experience this climax. If subsequently he came to reckon with his own death as prior to it, even then it was not because he thought the end would not come within measurable time. Many a verse and passage in the New Testament reveals that men were sensible of the ever-prolonged delay in Christ's 'coming,' that hope became paralysed or even doubt crept in. Therefore the many reminders not to grow weary and to be watchful! In the so-called Second Epistle of Peter those people are opposed who say, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation' (2 P 3^{4}). On the whole men clung to the ancient hope, and abandoned only the expectation that it would be fulfilled in the immediate future. Thus throughout the entire history of the Church the early concept of hope has been maintained while the *appointed time* of the end was pushed onward to an indeterminate distance. Only in times of special need and agitation did the hope—indeed, the conviction—burst into flame: 'Now is the last time, the end is here!' And so, though ever proving deceptive, the hope has remained until the most recent times.

Further, the conception of the hope just outlined as such is not specifically Christian. It originated in Judaism and has been vividly coloured in some Judaic literature—the so-called apocalyptic writings. The difference is simply this, that the Jewish hope awaited the Day of *God*, the coming of God, or the coming of the 'Son of Man' as the divinely appointed heavenly judge and bringer of salvation. Christianity took possession of this hope, but instead of God's coming anticipated the 'second advent' of Christ, regarding Him as God's plenipotentiary 'Son of Man.'

Now, of course, beside this specifically Jewish picture of hope there is another, namely the expectation that immediately after death the souls of the righteous ascend to celestial glory. This hope was widespread in *Hellenistic paganism*, particularly in Gnosticism. It differs entirely from the Jewish hope in not anticipating the

[1] A series of broadcasts on the South German Radio (Studio Heidelberg) dealt recently with the problem of demythologizing. We considered it important to have Professor Bultmann's views in detail and so have reproduced his lecture. The entire series—three lectures—will be published shortly, under the title *Die christliche Hoffnung und das Problem der Entmythologisierung*, by the Evangelisches Verlagswerk, Stuttgart, price 4 Marks.

The present broadcast appears here by kind permission of Professor Bultmann and the Evangelisches Verlagswerk—Editor.

descent of the heavenly Lord and His glory into this world and its transformation into a place of blessedness, but expecting rather the ruin of this world and the rescue out of it of all souls into the glory of the world of light. Into this the holy and righteous immediately one by one ascend after their deaths to praise the Lord of the world of light in the dance of the celestial spirits—a conception of the hope conveyed to us in the representations of the dance of angels and blessed ones in the art, say, of Fra Angelico. This image of hope, also, was taken over by early Christianity. Already in the New Testament traces of it are found when it says that after his death Lazarus was carried by the angels into Abraham's bosom, or when Jesus promised the thief crucified alongside Him that the same day he would be in paradise with Him. But above all, the Fourth Gospel has abandoned the old Judaic-Christian picture of the hope. In the so-called high-priestly prayer (ch. 17) Jesus prays the Father that His disciples may be with Him in the heavenly majesty to which He will be raised, and behold His glory; and He promises to take them to one of the many heavenly dwellings. In later churchly piety this hope of 'going to heaven' after death plays a prominent part in hymns and prayers. And while simple believers entertain both conceptions of the hope side by side without disturbance, the Roman Catholic Church has defined the relationship of the two by teaching that while the saints enter upon heavenly glory immediately after death, the residue of Christians must await the 'Last Day,' the Return of Christ, and the Judgment.

The Demythologizing that has taken place in the New Testament

There can now be no doubt that both pictures of the hope—the Jewish as well as the Hellenistic-Gnostic—are mythological.

Both are bound to the mythological view of the world held in antiquity inasmuch as they conceive of the other and Divine world of salvation and light as a sphere within cosmic space above the earth. It is all the same whether one expects salvation to come down from the heavenly sphere into this world and transform it, or that the saved souls, after natural decease here, will ascend to the world of light, till finally the earth sinks into darkness and chaos.

In both cases also the representation of the end of the world is mythological, inasmuch as the end is not brought about by natural processes operating according to laws which might be recognized or at least discovered through natural science, but rather by intervention on the part of supernatural powers.

This mythological method of representation is foreign to modern man, whose thinking is determined by science to whatever extent, if any, he himself actively participates in scientific research and understands its methods. We have learned the meaninglessness of speaking about 'above' and 'below' in the universe. We can no longer honestly accept the thought of Christ coming on the clouds of heaven.

We are accustomed to understanding cosmic processes as natural ones; and when we consider an end of the world, then it is an end brought about by natural processes, natural catastrophes. And when nowadays the fearful thought crops up that through man's misuse of atomic power our habitable earth could be turned into a chaos, then that is something altogether different from an end brought about by Divine intervention—quite apart from the fact that it would only be a question of the end of the earth, and not of the universe.

There is still another point to be considered: Both pictures of hope are *bound up with a view of the course of history*.

The Jewish picture of hope is linked with the idea of a saving history (*Heilsgeschichte*) guided by God towards an appointed goal. At its centre stands the history of the Israelite-Judaic people, embracing also the history of the peoples who stood in relation to them. This history unfolds in epochs, in each of which a world-power exercises dominion until the time when the Rule of God begins and dominion will be handed over to the people of God. This idea is represented in a variety of pictures: for example, in the Book of Daniel. It was adopted in the ecclesiastical writing of history during the Middle Ages, but, engulfed by modern methods of appraising history, has become strange to contemporary man.

The Gnostic picture of hope is connected with another idea of the temporal course of world events which thinks in cosmological rather than historical categories. World history is a process which began in remote antiquity in the mingling of light-elements with darkness, whereby our earth came into being. The souls of men are sparks of light which are imprisoned in this world and must again be set free. The course of the world since that primeval event consists in this process of emancipation. It was initiated by a redeemer being sent down from the light-world, who taught, and himself pioneered the way back to the heavenly home (*Heimat*), by ascending there once more. But this, too, is a concept of the past and no longer operative for modern man, although he may find in it a profound meaning.

For that is now the problem of so-called demythologizing, whether with the elimination of

mythological concepts the final word has been spoken, or in them some enduring truth has found expression; whether there lies at their roots a viewpoint, indeed a knowledge, of the nature of human existence which may not be the only possible understanding of human existence—for there are many such, and to choose one is always a matter for decision—but which is a possibility which ought never to lose its claim to be considered. Does such an understanding lie at the basis of these mythological concepts? And how would it be expressed in the concept and speech of modern men?

[*To be continued.*

Literature

LOVE, POWER, AND JUSTICE

Professor Paul Tillich's latest book is called *Love, Power, and Justice*. It is published by the Oxford University Press, costs 10s. 6d. net, and contains a hundred and twenty-five pages. Its importance is out of all proportion to its size. In part, this is because it is the clearest expression of the author's thought which has as yet become available to British readers. Its clarity throws light on the thought of others besides Professor Tillich. This is a good book to put into the hands of those who would like to know what Heidegger and Bultmann are getting at and are baffled by their use of such concepts as ontological, ontic, and phenomenological.

Another reason for the book's importance springs from what is one of Professor Tillich's great virtues as a theologian. He is determined to know what he is talking about and is resolute to avoid using the same word in different senses without noting the transition from the one to the other. Complementary to that is his awareness (and here he seems to have the advantage over Heidegger) that if a word is used metaphorically, then there must be a point of identity between what it means primarily and what it means when it is used in its metaphorical sense. These two features of his thinking enable him to make a thorough and fruitful analysis of love, power, and justice. The confusion caused by the ambiguous usage of these terms in everyday conversation, in the pulpit and sometimes in more pretentious spheres, makes such an analysis very welcome indeed.

Some of the most interesting pages of Professor Tillich's book are those which deal with the nature of love. The subject is one which the Christian theologian has been often surprisingly slow to treat in any detail. In our day the work of Nygren, Burnaby, and the Jewish thinker, Martin Buber, makes such neglect even more unpardonable than it always is in writing which professes to deal with the Christian religion. Professor Tillich approves of the distinction between *eros* and *agape* in so far as it brings out the different qualities of love but deplores it in so far as it has led to the view that they are two quite different things. Without the *eros* quality of love toward truth, there would be no theology. Were it not directed toward the beautiful, there would be no ritual and were it not directed toward God Himself there would be no love for God and that is something for which, Tillich considers, obedience to God is no substitute. By bringing forward something like the old refutation of psychological hedonism, Tillich finds a good word to say for *libido* and contends that Freud and the Puritans are at one in their misinterpretation of that concept.

Professor Tillich has much of interest and importance to say about power and justice also. It may be that his thought presupposes an initial monism. But his presentation of the Christian position is an attractive one which seeks to do justice to the facts disclosed in many different fields of life. It is easy to understand from the reading of this book why Professor Tillich is one of those theologians—and perhaps there are not so many of them—whose work is of interest to specialists in non-theological departments of knowledge.

Ian Henderson

LAMENNAIS

On 27th February 1854 there died a remarkable man, one of the truly influential figures of last century; and the centenary has been marked by the publication of a handsome volume, *Prophecy and Papacy*, a study of Lamennais, the Church and the Revolution, by the Rev. Alec R. Vidler (S.C.M.; 25s. net).

The governing aim of Lamennais throughout his career was the regeneration of society. To begin with his hope was centred in the papacy, which he believed to be the divinely ordained witness to a sure faith in God and to the transcendent moral law that is above all temporal governments. His aim was to persuade the Pope to break his alliance with the absolute powers of Europe, to champion the cause of liberty and to lead the peoples to a fuller and freer way of life than they had yet known.

He stood for freedom of conscience, of association, of education and of the press ; and he was prepared for the separation of Church and State in France as a measure needful for the liberty of the Church. When Rome, by condemning him and his works, showed that it was committed to the forces that were intent on suppressing the liberal and reforming movements of the day, Lamennais threw over the papacy. He was still bent on the regeneration of society, but no longer through the Church. It may be said of him that he was, more than any other man, the founder of modern ultramontanism and of liberal catholicism, and perhaps to some extent of Christian Socialism.

The significance of Dr. Vidler's title is that he sees in the conflict of Lamennais and Gregory XVI an illustration of the perennial tension in the Church between prophet and priest. The career of this fervent and gifted man also raises the question how far the papacy has even now reconciled itself to the fundamental liberties of a democratic State, and, indeed, how far it can ever do so without ceasing to be itself. On these points Dr. Vidler does not offer any conclusion ; but he provides much material on which a judgment may be based. His book is fully documented and is written in a clear and engaging style. It fills a gap in the church history of the early nineteenth century, for there is no comparable study in English. Both author and publisher deserve thanks for making it available now.

STEWART MECHIE

QUAKERS AND EDUCATION

The main contribution of Friends in England to general education is to be found in the history and work of their boarding schools, of which Ackworth, founded in 1779, is the oldest. In his book, *Quakers and Education* (Epworth Press ; 30s. net), Professor W. A. Campbell Stewart offers us a most comprehensive, enlightening and often entertaining survey of the development of Quaker ideas on education in their schools. Beginning with a brief but adequate account of Quaker beliefs and educational principles, followed by a chapter on the early history of the schools that were founded before 1845, Professor Stewart describes in turn several main aspects of the educational provision in Quaker schools during the nineteenth and early twentieth centuries. Perhaps the most valuable of these studies will be found in the four chapters devoted to the curriculum. Here the influence of George Fox's distrust of higher education and of his interest in elementary education of a useful and practical kind may be clearly traced. The best work of the schools was done in fundamental English subjects, in mathematics and natural science. Craft-work developed, but literature, art, and music had to wait long for adequate recognition. The teaching of history also presented difficulties since the Quakers' belief in the contemporary inspiration of the Holy Spirit tempts them to neglect history. The changes and developments in the curriculum reflect the interaction of original Quaker attitudes with the influences of contemporary culture.

Other aspects dealt with include costs, school government, discipline and punishment, co-education, and the idea of a ' guarded ' education. In discussing school government, Professor Stewart exaggerates somewhat the slowness with which Friends recognized the place of women in school management. He misunderstands the significance of the continuance of separate sittings for women for eleven years after women were invited to join in Yearly Meetings in 1896. This was not due, as he suggests, to masculine resistance to the full co-operation of women in Yearly Meetings, but rather to the conservatism of the women ! That The Mount School, York, a girls' school, was governed for years by a committee of men was certainly an anomaly, but women were appointed on several school committees earlier than Professor Stewart notes.

In conclusion, serious issues are raised as to the possibility and the desirability of Friends continuing their schools under modern conditions. Most Friends believe it is still desirable to preserve some independent schools in the national system, though the difficulties of continuing are undeniable.

H. G. WOOD

MEDICINE AND CHRIST

A Doctor's Casebook in the Light of the Bible, by Dr. Paul Tournier, translated by Mr. Edwin Hudson (S.C.M. ; 16s. net), is a most absorbing book. Dr. Tournier himself is physican, psychiatrist and Christian man. He takes every part of the doctor's life and work and sets it in the context of Scripture and of Christianity. He has the highest ideal of the doctor's work. ' It has been said of medicine that its duty is sometimes to heal, often to afford relief, and always to bring consolation.' The doctor is the co-worker with God. ' " Sickness and healing are acts of grace," writes Dr. Pouyanne. " The doctor is an instrument of God's patience," writes Pastor Alain Perrot. " Medicine is a dispensation of the grace of God, who in His goodness takes pity on men and provides remedies for the evil consequences of their sin," writes Dr. Schlemmer.' Dr. Tournier tells us of how he discovered the intimate friendship of Jesus in his own life. ' Since then He has been the centre of my devotion and my travelling companion. He

takes pleasure in what I do (cf. Ec 9^7) and concerns Himself with it. He is a friend with whom I can discuss everything that happens in my life. He shares my joy and my pain, my hopes and my fears. He is there when a patient speaks to me from his heart, listening to him with me, and better than I can. And when the patient has gone I can talk to Him about it.'

The book is in four sections—The Biblical Perspective; The Problem of Magic; Life, Death, Disease and Healing; and The Choice. Dr. Tournier's mastery of Scripture is astonishing. He has all the relevant passages at his finger-tips and often with a most suggestive and illuminating interpretation.

This is a beautiful book, written by a man who is skilled in medicine and wise towards God. It is so well translated that no one would know that it is a translation.

On p. 181, 1 Corinthians 12 : 7 should be 2 Corinthians 12 : 7.

WILLIAM BARCLAY

ORIENTAL STUDIES

The fourteenth volume of the *Transactions of the Glasgow University Oriental Society*, edited by Professor C. J. Mullo Weir, B.D., D.Phil. (Glasgow University; 12s. 6d. net), contains a number of interesting papers which have been read in an expanded form to the Society during the years 1950–1952. Those which are likely most to interest readers of THE EXPOSITORY TIMES are (1) a careful study of the meaning of אִישׁ in the Old Testament, by H. C. Thomson, leading to the conclusion that the word is fundamentally associated with guilt, and that as a sacrificial *terminus technicus*, and especially in Is 53^{10}, it involves the element of substitution; (2) a discussion of the Psalms in relation to the cult, by John Paterson, in which the views of Weiser and von Rad are examined, and the suggestion that the Sinai tradition and the *Landnahme* tradition were once separate is rejected; (3) a paper by John Gray showing the close links between passages of the Old Testament and Ras Shamra texts dealing with the conflict of the god with the unruly waters; (4) a study by James Wood of a Syriac MS. described many years ago by W. Wright as 'a sort of Syriac Masora'; and (5) a paper by John Bowman advancing the theory that a lost astrological work by Apollonius of Tyana is preserved in Arabic. In addition there is a paper by W. Idris Jones recording and discussing a South Arabian inscription found near Muqairas in the East Aden Protectorate, one by P. J. E. Cachia on contemporary Egyptian literary taste, dealing especially with the views of Ṭāhā Ḥusayn, and some brief communications. The Society is to be congratulated on the variety and interest of its papers.

H. H. ROWLEY

This helpful book—*Christianity and the New Situation* (Allen and Unwin; 12s. 6d. net)—by the editor of 'The Inquirer,' Mr. E. G. Lee, is mainly concerned with the difficulty of 'communication,' or the failure of Christian theology and practice to break through to the thought and life of the modern secular world. The root cause of the cleavage is found to be the absorption of traditional Christianity in outworn forms of thought, and its slight recognition of the fact that the non-Christians of to-day are very different even from those of the nineteenth century. The danger, Mr. Lee thinks, lies in our tendency to put symbols in place of the Reality which they are intended to reveal. Religious symbols, he holds, are much more subjective than they are usually taken to be and vary through the ages, according to contemporary knowledge and the personality of the religious interpreter. The Christ of Christianity is the product of these varying symbols, but all the same reveals an objective Divine Reality.

A beautiful chapter on 'The Jesus of History' might be thought to have provided Mr. Lee with a firm basis for this appreciation of the revelation of God through Christ, but he has already at the outset rather begged the question of his thesis by asserting that it is impossible that a Divine Person should enter into history. He widens this into the assumption that the ultimate object of religious searching cannot be determinative of the symbols which we use in the process of search, although this is not quite consistent with his later statement that 'religious symbols are created under the impact of the (religious) essence.' Because of this ambiguity of relationship between the subjective and the objective the concluding chapters are rather vague, and hardly strengthen so much as they might have done the author's protest against a merely rationalistic reconstruction of history and his earnest appeal for a conception of the unity of God which will transcend all artificial separations. He affirms that 'because of the existence of the absolute vision all men are united somewhere,' but when we ask the further question as to *where* they are united, the author's premisses make his answer difficult.

Titles for the Psalms (*With a Brief Exegesis of Each Psalm*) accurately describes the purpose of a little book by the Rev. F. Cowell Lloyd, A.T.S. (James Clarke; 7s. 6d. net), a Baptist Pastor Emeritus now in his eighty-seventh year, whose long ministry has extended from Altrincham and Camberwell in this country to Jamaica in the West

Indies, where he now lives in honourable retirement. The frontispiece-portrait of the author is obviously that of a 'good and faithful servant.' The brief expositions are terse and have the maturity and insight of a man who has kept up his studies and attended to his soul's life at the same time as he has laboured in his pastorates. They should be useful as aids to the devotional reading of the Psalter, and to the preacher for use in the pulpit and at week-day meetings.

In order to assist those ministers who have year after year to take the Three Hours' Service on Good Friday and find it difficult to avoid vague repetitions, the Rev. S. Val Green in this little Lenten book—*With Peter to Calvary* (Epworth Press; 6s. 6d. net)—tries to recapture with reverent imagination the experiences of Peter as he stands before the Cross and recalls some of the incidents in his fellowship with his Lord. The abrupt breach in that fellowship through his own treacherous denial, seems to the disciple to stand beyond the possibility of forgiveness, and yet the words spoken by Christ even to those who are actually putting Him to death, awaken hope in Peter's mind and a growing consciousness of the significance of the Crucifixion, preparing him for the further enlightenment of the Resurrection. The author suggests that we are all so like Peter in so many ways that we may well profit by standing with him before the Cross, entering imaginatively into the working of his mind and trying to see through his eyes something of the meaning of Calvary.

Services of Song: Devised from the Methodist Hymn-book (Epworth Press; 6s. net), is a most charming book. Although it bears no name on the title page, we learn from the Foreword that these *Services of Song* were devised by W. Riley, the author of 'Windyridge.' Mr. Riley is a local preacher and originally put them together for the church in his home village of Silverdale. They certainly deserved a wider public. There are services on the hymns of Charles Wesley, Isaac Watts, Frances Ridley Havergal, Quaker and Catholic hymn-writers, Stories of Famous Hymns, War Songs of the Church of God, and there is also a service for Harvest Thanksgiving and for Christmas. The book is packed with illustrative material. We have space for only one sample. Augustus Montague Toplady was caught in a thunder-storm when walking through Burrington Coombe. He sheltered in the cleft of a limestone rock till the storm was past. At his feet he noticed a playing-card which he picked up, and there and then he wrote on the back of it the words of 'Rock of Ages.' This is the kind of book for which any preacher might well be grateful, and, although the Services are devised from the Methodist Hymn-book and include many hymns not found elsewhere, they will be useful in any church.

Plain Christianity, by the Rev. J. B. Phillips (Epworth Press; 5s. net), consists of eight broadcast talks. The titles are Plain Christianity, Modern Translation of the New Testament, A God Big Enough, A Sense of Sin, What is Worship?, The Holy Spirit, A Thing most Wonderful, The First Portrait of Jesus. They are all done with lightness and sureness of touch, and will have the great merit of awakening the preacher's own thoughts as he reads them. Mr. Phillips quotes a wonderful compliment that was paid to his own invaluable new translation, 'It's like seeing a famous picture after it's been cleaned.' There is a direct simplicity and a real humility about this book which make it a delight to read.

The Rev. Kenneth Bounds has written a very useful and practical book, *Addresses on the Epistle to the Romans* (Epworth Press; 5s. net). He strikes the right note at the beginning when he says, 'The Epistle to the Romans is the Book which has moved Empires because it has moved men. It was the message of this Epistle which set Martin Luther on fire for Christ. The same message set John Wesley ablaze.' Members of Mr. Bounds' Bible Classes have worked through the Epistle with him week by week. His method is to take an outstanding text from each chapter as a focus for pithy and direct teaching well pointed by homely and practical illustrations. His addresses have been written for people who find the Epistle difficult to read, and in this purpose he has succeeded. Among many striking passages the following may be cited: 'Nature presents many problems for us, and sometimes we fail to grasp the why and the wherefore, but Paul was saved by the hope that Christ will cause all nature, inanimate, animate, and human, to fulfil the purposes of God. The viewpoint of the Bible is that this world was created by God for a specific purpose, and that the introduction of sin into the human arena meant a dislocation in the working out of that purpose. It is worth while to link together Gen. 3, Isaiah 11, Rom. 8, and Revelation 21.' This is an admirable book for a study circle.

The Literature Committee of the Society of Friends has published a pamphlet entitled *Studies in the Meaning of Christianity* (Friends' House; 2s. 6d. net). The Nature of Religious Experience and the Value and Use of the Bible are discussed by Maurice A. Creasey, Faith in God and the Way of the Cross by Harold Loukes, the Revelation of God in History, culminating in Jesus Christ by

Leslie Gilbert, the Christian Understanding of Man by J. Philip Wragge, the Christian Experience of the Holy Spirit by Joyce James, the Christian Community by G. Ronald Rowe, and the Christian Consummation by Horace B. Pointing. An interesting introduction is supplied by Lulie A. Shaw, who acutely points out that it is possible that a very helpful discussion could be based on the subject of what has been left out, and what are the implications of the gaps.

The essays listed above are both able and interesting. A marked feature, shared by all the contributors, is the conviction that the progressive revelation of God in human history culminates in Jesus Christ. Mr. Gilbert writes: 'The New Age has begun: new manhood in Christ and new community life in Christ is possible for all.' Another welcome opinion voiced by Mr. Wragge is the statement that to-day 'there is in Quakerism a new realization of the evil in man, and a return to the position of Early Friends who laid stress on the Light as the self-disclosure of man.' Is it too much to hope that modern Friends will some day take second thoughts about their traditional opposition to Creeds and the Sacraments, realizing that loyalty to the past can be bondage?

In *The Meaning of Hope* (Highway Press; 3s. 6d. net) Professor C. F. D. Moule reviews the places in the Bible that use words about hope, establishing the fact that hope, in Scripture, usually means not optimistic opinion, as in the phrase, 'I hope so,' but a trustful expectation based on assured reality, as in the phrase, 'I hope in God,' or in an expression like, 'hope, an anchor of the soul, reaching to that within the veil.' The concordance at the end will be valuable to any one wishing to dwell on this point. Preachers would need to keep aware that the collation and comparison of verbal usages even of Scripture can easily become uninspiring unless interestingly related to actualities of contemporary experience.

'It is the contention of this book,' Mr. Douglas Johnson says in his *The Christian and His Bible* (Inter-Varsity Fellowship; 6s. net), 'that the New Testament plainly states that the voice of God to His people, whether collectively or singly, can be certainly heard only by accepting the words of the Holy Spirit speaking in and through Holy Scriptures.' No one could really disagree with that.

There are certain points of view in this book which are bluntly untenable. Mr. Johnson holds that the Old Testament is as authoritative as the New. He declares that the New Testament itself treats them as equally valid. How can he then explain that Jesus repeatedly quotes the Old Testament and then adds, 'But I say unto you'?

Mr. Johnson denies that the Church created the canon of Scripture. In one sense that is true, but it also remains true that the Muratorian Canon is an ecclesiastical list, both Eusebius and Origen deliberately drew up lists of Scripture, and the Festal Letter of Athanasius laid down what books should be read at public worship. The Church, acting under the guidance of the Holy Spirit, did in fact work out its own canon.

Mr. Johnson quotes Professor L. Gaussen as saying that apart from Theodore of Mopsuestia no Christian Father, unless he was a heretic, denied the plenary inspiration of Scripture. But no less a figure than Augustine wrote: 'As much injury is done to the New Testament when it is put on the same level with the Old Testament as is inflicted on the Old Testament itself when men deny it to be the work of the supreme God of goodness' (*On the Proceedings of Pelagius*, 15). If that does not rate the New Testament higher than the Old, words mean nothing at all.

Mr. Johnson pleads for verbal inspiration in the sense that not only the content but also the form of the message must have been given. It is difficult to think that the Greek of the Apocalypse is inspired Greek, and yet his argument would issue in that conclusion.

One of the odd things about the book is that Calvin ranks with Scripture. Calvin has his doubts about 2 Peter, so the authenticity of that Epistle may be legitimately held in suspense!

There is no doubt of Mr. Johnson's work and study. There is every doubt as to his conclusions. As Tertullian long ago remarked: 'The Holy Spirit has been chased into a book.'

The Rev. E. L. Mascall's latest book—*Corpus Christi* (Longmans; 15s. net)—has the sub-title 'Essays on the Church and the Eucharist.' Practically the book might be said to deal with the Church, Ministry, and the Eucharist. It is written in very felicitous English, and bears fresh witness to the author's erudition, which his former publications evidenced. On the Church he has much to say, and says it well, with which there will be general agreement. We like his conception of the Church visible at any time as merely 'the lower fringe' of the whole body. To him the Church is in heaven as well as on earth. For a short definition he would say that the Church is 'the Mystical Body of Christ, preserved and nourished by the Sacrament of the Lord's Body and Blood.' Many will feel that to be inadequate. No definition of the Church ought to be silent about the Holy Spirit. Further, important as the Eucharist is, it is not the only means of grace.

As to the Ministry, Dr. Mascall believes that without bishops there can be no Church. He holds

that bishops succeeded the Apostles. He thinks the Continental reformers did not know the history of the Early Church. But even the author does not *know* enough to be able to say so dogmatically that bishops at once succeeded the Apostles. Nobody knows. There are grievous blanks in our knowledge of what organizations existed in different places at, say, the opening of the second century. The most original position about bishops and priests put forward is that in heaven they will be still in office. Ordination is not *ad vitam*, it is for eternity.

As to the Eucharist, several chapters are very learned and liturgiologists will be grateful. They will not appeal greatly to non Anglo-Catholics.

Contemporary interest in eschatology is reflected in the variety of interpretations of the problems of time and eternity recently presented either from the doctrinal point of view or as contributions to New Testament theology. Many of these offer arguments which seem to rest more on an overruling theory, metaphysical or theological, than on the actual evidence of the New Testament documents. It is salutary, therefore, to have this elaborate and impressive study of a central eschatological passage—Mk 13—from a writer with whose ability readers of THE EXPOSITORY TIMES are already familiar.

The Rev. G. R. Beasley-Murray, B.A., M.Th., Ph.D., in *Jesus and the Future* (Macmillan ; 25s. net), examines a section of the Gospels largely ignored by theologians and equally neglected by preachers, yet of primary significance for Biblical scholarship and of undoubted apologetic importance. The complete account here given of modern views of the chapter's meaning, and in particular of the Little Apocalypse theory and its development, shows how valuable has been the writer's decision ' to read everything of repute written on Mark 13 since 1864.' The bibliography appended to this volume, with the copious notes throughout the text, makes plain how enormous has been the task. Inevitably there is much detailed statement and close argument which demand concentrated attention from the reader. But the whole investigation is so central that it cannot be ignored by any school of eschatological insight, either as a positive help to the elucidation of these perplexing issues or as a warning against a facile oversimplification of the problem.

The preacher to-day has great odds to contend with so it is all the more necessary that he equip himself well. With this in mind some Anglican students approached the Dean of the Divinity School in Philadelphia, the Very Rev. Frank D. Gifford, Ph.D., S.T.D. They asked him for a book of sermons which they ' could analyse and study.' So Dr. Gifford collected representative sermons by leading preachers of the Anglican Communion—forty-two of them—and they have been published by Messrs. Mowbray under the title *The Anglican Pulpit To-day* (15s. net). This is what Dr. Gifford has to say of the sermons he has chosen. ' It is clear that sermons such as we have here are shorter than those in most Protestant pulpits. . . . With a few notable exceptions there is less Biblical or expository preaching and fewer literary quotations or illustrations. Quite a few sermons deal with the doctrine of the Church, the sacraments, the Book of Common Prayer, the Virgin Mary, and the angels.'

Are the sermons then the models that were hoped for ? Not all. Too many of the academic, special occasion type have been included. But readers will be able to judge for themselves how excellent some of the sermons are from the one which we have quoted—in shortened form. It will be found in ' In the Study.' It is by the Canon of Washington Cathedral.

' The Second Thoughts Library,' published by the Paternoster Press, has already included some first-rate books. None will be of greater interest than *The Bible and Modern Medicine*, by A. Rendle Short, M.D., F.R.C.S. (Paternoster Press ; 6s. net). Dr. Rendle Short is Emeritus-Professor of Surgery in Bristol University. He is also a Biblical scholar of no mean calibre. So this book is bound to be of interest. There is an important chapter on demon possession. The conviction of the reality of demon possession can be seen from the astonishing number of cases of trepanning that ancient burial grounds display. The trepanning was done so that, when the disc of bone was removed from the skull, the demon could escape. Some of the Jewish food tabus are not nearly so senseless as they seem. Such animals as the pig, the hare, and the rabbit are ' safe only if the food is well-cooked.' ' The pig is an unclean feeder, and harbours two worms, trichina and a tape-worm, which may be passed on to man.' The Jews were alone in taking precautions against leprosy. ' Other nations made no attempt to isolate their lepers, and allowed them to hold high office of state, and to visit temples.' Dr. Short quotes Ps 121[6] : ' The sun shall not smite thee by day nor the moon by night.' He then adds this wise comment : ' Modern science does not recognize any particular harm as coming from the moon. . . . It is good to know that the Lord can deliver us from imaginary dangers as well as from real ones. Often the imaginary are harder to face.' The service of Christianity to medicine and healing cannot be exaggerated. ' The first hospital of which we have any record was founded by a

Christian lady, Fabiola. When in the year 252 plague broke out in Carthage, the heathen cast out their dead and dying in the street and fled, but Cyprian the bishop assembled the congregation and set them to work to care for the sick and bury the dead and so saved the city from desolation. . . . When the deacon Laurentius was asked to show the heathen prefect the most precious treasures of the Church, he pointed to the assemblage of the poor and unfortunate and said, "These are the treasures of the Church." ' The whole book is fascinating. It is a mine of most interesting information. Oddly enough, we found the chapter on the miracles the least satisfactory of all the chapters.

The Saving Work of the Holy Spirit, by Principal Ernest F. Kevan, M.Th. (Pickering and Inglis; 4s. 6d. net), is a study of the Holy Spirit in the light of Ro 7^{14} to 8^{27}. It consists of Bible Readings given at the Keswick Convention of July 1953. The book is in four sections—The Holy Spirit Provokes Conflict, The Holy Spirit Fulfils Righteousness, The Holy Spirit Pledges Life, The Holy Spirit Authenticates Sonship. The most interesting interpretation is that of Ro 7. The majority of interpreters regard Ro 7 as being an expression of Paul's pre-Christian days. Principal Kevan holds that it expresses an experience that only a Christian could have, for only the really Christian man can see the enormity of sin and realize his own inadequacy to deal with it. We think that this is undoubtedly the right interpretation. This is a wise, devotional, thought-provoking little book which any man could read with profit for his own heart and soul.

The Acts of the Apostles, by the Rt. Rev. R. R. Williams, Bishop of Leicester (S.C.M.; 8s. 6d. net), is one of the newest of 'The Torch Bible Commentaries.' There is an excellent and most helpful outline of the contents of Acts. There is a very concise yet masterly introduction under the headings, Who wrote Acts? ; When was it Written? ; The Sources and Reliability of Acts ; The Theme of Acts. Dr. Williams sees in Acts the theme, 'Nothing can stop the gospel.' It is most difficult to criticize a commentary of this size, but we do find it in certain aspects a little disappointing. For example, in the account of Paul's preaching at Athens it is claimed that that preaching was not the failure it is often held to be because it is suggested that Dionysius the Areopagite was the equivalent of a Member of Parliament and Damaris was a distinguished lady. But the Areopagus did not even faintly resemble Parliament. It probably had only thirty members and it was concerned almost solely with religious questions ; Damaris was probably the reverse of a distinguished lady. Under Athenian law a distinguished lady would not be out on the streets alone at all ; she was far more likely to be an *hetaira*, since even her name is foreign. On page 133, while it is true, it is a little misleading to say that the barrier separated (there is an intrusive capital S in the text) the Court of the Gentiles from the Holy Place ; it really separated the Court of the Gentiles from the Court of Women. We would repeat, however, that this book will always be of value for its introduction, which within its limits of space could not be better.

The Hope of Our Calling, by the Rev. H. G. G. Herklots, Vicar of Doncaster (S.C.M. ; 4s. 6d. net), contains Five Biblical Studies given at Ripon Training College in August of last year at the annual Summer School organized by the Church Missionary Society. The Studies are entitled The God Who Calls, The Hope of Israel, A New Shoot from an Old Stump, The Calling of Christ, and Christ in You, the Hope of Glory. Much attention is given to the Old Testament, and the framework of the talks consists of Biblical passages which are quoted *in extenso*. This makes for easy consecutive reading, since the Bible citations cannot be so readily skipped as they often are if only referred to by chapter and verse. One gets the impression that the Studies were more lively to listen to than they are to read. They are essentially evangelical addresses in which the enthusiasm of the speaker is heightened by an expectant audience. For that reason they are perhaps more valuable for group discussion than for silent private reading. There are questions for discussion and suggestions for further study.

The Old Testament and Present-Day Preaching, by the Rev. Sydney Myers, B.D., M.Th. (Independent Press ; 4s. 6d. net), has this merit in common with the book noticed in the preceding paragraph, that Bible quotations are given in full to assist uninterrupted reading. The author, a working pastor, is 'firmly of the opinion that the bulk of our preaching to-day should be solidly Biblical, determinedly doctrinal.' The lectures, three in number, were given at a Summer School for Congregational Ministers held at Cheshunt College in June 1949. They are now 'offered to a wider public in the hope that some ministers, more especially perhaps those who have not been fortunate enough to receive a full theological training, may benefit from them.' But Mr. Myers is concerned also, even more so, to help the lay-preacher. He has many illuminating things to say which preachers who are at sea with the Old Testament will profit from reading.

Speaking about Sin in the Modern World

By the Reverend James Stewart, M.A., B.D., Bradford

The world outside the churches has almost ceased to use the word 'sin.' Even in church its introduction can provoke a notable decline in interest. If we have learned that life begins with the cry, 'God be merciful to me a sinner,' we cannot help asking why the term should mean so little, and how it can be made to mean more, to our contemporaries. Only a consideration of the present situation, and of the movements by which it has been produced, can provide answers to such questions.

1. *The New Society in our Midst.* Formerly, when Western man broke any of the Christian rules of conduct he would generally admit that he was offending against an authority which had no rival. Now, in similar circumstances, he may say instead, with all sincerity, that he has found a better guide to full and efficient life. It is this competitor that is responsible mainly for modern reticence about sin.

As yet this disputant is a temper and a trend rather than a system. It approaches formal, logical arrangement only in such expressions as rationalism and secularism. But its nature and possibilities are always apparent. Non-theistic in creed and ethical code, it is striving with Christianity for the mind and heart of man.

Adherents claim impressive intellectual support for it. They look to certain hypotheses which, they say, provide the foundations of the physical, mental and biological sciences. They appeal also to lately formulated theories about the interpretation of history and the nature of society. Less positively, they maintain that the comparative study of religion and ethics shatters every pretension of Christianity to absoluteness and finality.

A practical ally of immense importance has emerged in recent years. The applied sciences, multiplying their accomplishments so magnificently, have demanded—even created—a new social framework. This framework, our present technological, organizational world, has itself become an active power; as man's environment and the condition of his fuller life it claims to be allowed a hand in the shaping of a creed and ethical code suited to his changed situation.

An overturning of values has taken place. Individuals have acquired both a new dignity and a new insignificance. Habits of thought and action have altered. Qualities of mind once admired are esteemed no longer, while others, little regarded before, have risen in the scale. What used to be called temptations have been relieved of the title, the label having been transferred to courses of action in which the past found no fault. Old duties, motives, ends, loyalties and responsibilities have been replaced by others, and in the process a whole fresh code of ethics has been adopted. Deliberate wickedness, apathy and weariness are not the only causes of the present state of morals. No doubt many men have lost heart, and certainly the evil spirit which plays the jackal to disorder has made the most of recent opportunities; nevertheless the chief responsibility must be seen elsewhere. It belongs to this many-sided modern movement which is attempting to build a new intellectual home and to create a new moral guide for the world.

Christian teaching about sin and concomitant topics has quietly been set aside. If a left-wing member of the forward movement could be persuaded to expound one of the deadly sins, the extent of the process would soon be obvious. No doubt he would hold (say) avaricious actions to be wrong; but at that point his agreement with us would probably end. It is unlikely that he would denounce avarice as enmity against God, and what Christians think are the *total* consequences of an avaricious deed or thought would seem to him only pious imaginings. Though he might use the word 'sin,' it could have for him only a human content. Any ascription of cosmic or eternal significance, and any explanation of it in terms of God and His will, he would call (if in a kindly mood) obsolete highfalutin.

Of course not all members of this new society (the name is useful, though inexact) could express their creed in a series of logically consistent clauses. But few members of any society can do so. Men acquire only a small part of their beliefs and standards in formal instruction: they receive most as the quiet gift of the community that nurtures them, assimilating it as easily and unquestioningly as light and air. The fact that such lessons are learned without conscious effort does not mean, however, that they are considered unimportant. On the contrary, the natural, unobtrusive manner of their coming makes them appear the very fundamental, axiomatic stuff of truth and reality. It is what is not immediately at home with them that seems immaterial and wrong.

Inevitably the new community teaches in this manner. Its members acquire a fairly consistent scheme of thought and ethics which guides their

judgments, choices and actions. Sin is a conception outside the range of the scheme. That is why, when we use it, there is no response. The word is unreal and meaningless. It has no place in the world of ideas and standards in which our hearers live.

2. *Change in the Churches.* Our relations with the new society are complicated by the fact that the forces which created it did not leave the churches untouched. They have affected almost everything that is said or thought in pulpit, teacher's handbook and pew.

We cannot look at the doctrine of sin with the eyes of our predecessors. Modern scientific study of matter, mind, living organisms and history has forced us to reconsider the origin and nature of evil, the reality and function of guilt, and the character of future rewards and punishments. At the same time, the technical, organized society has involved us in changed patterns of conduct, diverting our attention from some actions and turning it to others, and constantly demanding of us reassessment and reproportioning.

A short glimpse at early nineteenth-century teaching about sin will show how true this is. The changes made since that time are so great that sometimes, if we are to expound our predecessors in orthodoxy and preserve a good conscience, we must resort to what is almost a figurative method of interpretation. Their silence on matters important to us, and our avoidance of topics to which they devoted much time and space, also speak eloquently of the changes that have taken place. Most of these developments, it need hardly be said, are due to those movements of thought and life which, outside the churches, have steadily been building up the new secular society.

Some may dislike the suggestion that Christianity and its rival may have anything in common. But such a relation is necessary if missionary work is to be done. Without it, even the noblest kerygma would be to hearers no more than empty babble. Persuasive preaching cannot begin at a point of difference: it must find some position, however circumscribed, that is common ground and from there go on to the discovery of implications which hitherto have been unsuspected but which, once revealed and acknowledged, become intellectually and morally compulsive.

This is the procedure that must be followed in the treatment of sin. It is essential, if we are ever to deal effectively with the subject again, that we should be familiar with the contemporary scene, for somewhere in it there will be a Debatable Land, a spot where we may converse with the inhabitants of the other side. Only when this common ground is known may the advance be sounded again.

3. *The Way Forward.* The search for a point of contact may be helped by a consideration of two methods which, though much advocated, must in the end prove ineffective.

The first tries to lure us into the past, assuring us that the desired meeting-place is to be found there. A century ago Christians expressed their beliefs about sin through scientific, philosophical and psychological conceptions which belonged to the whole thinking world. These conceptions, though now obsolete, are still used as a vehicle for Christian teaching.

The limitations of this method become obvious as soon as it discloses its intellectual premisses or turns from *sin* to *sins*. Its face is averted from the truths, temptations, and moral demands which comprise so much of this generation's life, and it is commending to us something of which a great part is unreal. To our grandfathers, its message was fruitful: to us, it is barren. Men who seek victory in the contemporary battle will not be content with any such refuge.

The second delusory method allows the new society to choose the meeting-place and accepts its propositions as truth to which Christian thinking must conform. We are urged to see, not culpable wickedness, but mental sickness. Feelings of guilt are described as wholly pernicious. Utopia, with evolution as its approach, is substituted for heaven. And we tend to restrict pangs of conscience to deeds which are considered wrong by the law of the State.

Such surrenders to the modern spirit may be made sincerely, as concessions to 'progress.' But sometimes a surrender is thought to be, on the contrary, a defiance of the modern spirit. In some Protestant circles at the present time there is hardly anything so abhorrent as the ecclesiastical sins of schism and heresy—while at the same time certain injustices and infringements of personal rights escape even a hint of censure. The object of those who think in this way is to construct an institution which will withstand the secular Leviathan: they are in fact submitting to its appeal and breathing life into something too dangerously like the monster they profess to abhor.

Neither of these two methods, flight to the past and advance to the present camp of the enemy, can provide what we seek. Yet both must help. Perhaps contact will be established when we persuade the new society that it has brought something of the past into its present and at the same time ourselves take full cognisance of the fresh situation in which human life and thought are now set.

If this can be done, a meeting-place may after all be found. Even the field of sin may provide it. The statement was made earlier that the new

society has no place for such a theme in its creed. This must be qualified. The traditional pattern of religious experience has not been entirely obliterated. Even in those cultures which have exiled God and restored the half-gods we may see the ghost of the old archetype—consciousness of shortcomings, contrition and renewal of life : it may be that there we shall find a point of contact and the possibility of advance.

Of course an isolated action on this field will not win the world back. The advance must take place on many fields, for after all the conflict is not between two articles in a creed, but between two interpretations of all human experience. And more than the written or spoken word must be employed. Because the best propaganda for any society is its life, we must ensure that all the resources of the Christian community are exercised in fullness. All the teaching, restraint, and encouragement that can be given by a society must be provided quietly, lovingly, and irresistibly, for members of the Christian fellowship. Active in our homes, workshops, and other associations, the community will exhibit in its every aspect the life of Christ. Among other things, it will show most effectively the sinfulness of sin and will most effectively bring men from its bondage into the liberty of the children of God.

In the Study

Virginibus Puerisque

Whitsuntide

By Miss Rita F. Snowden, Auckland, New Zealand

' God hath sent forth the Spirit of his Son into your hearts.'—Ga 4^{6}.

You have played Red Indians in the long grass ? I am sure you have. It is great fun. You know, of course, what they look like—you have seen pictures of them. Tall and straight and strong of body they are, with long black hair. And their skins are copper-coloured—that is why they are called Red-skins, or Red-Indians.

They wear impressive head-dresses of feathers, and they have clothes made of skins of wild animals they have caught on the hunt, with soft leather shoes called moccasins. And they creep through the forest when no one is aware of their presence, as softly as any wild thing on four padded feet.

They have clever hands—clever at making weapons for hunting, and canoes for paddling on the great lakes, and shooting the rapids in the great rivers. They are also good at weaving, and at making their huts or tents of skins or mats or bark, which they call *wigwams*. (Perhaps you have tried to copy them, with three or four tall sticks set in the ground, fastened at the top, and covered with sacks to leave only a tiny hole in the top for the smoke to come out, and a tiny flap for a doorway.)

But most of all, they are people very brave, and proud, and generous.

I want to tell you a story of some Red Indians, because I can't forget an adventure that befell them.

They lived in the forest at the foot of a lofty mountain. And one day the chief called the young men of the tribe to his side. ' For long now we have lived in this good place,' said he. ' And the mountain springs give us water, and the forest gives us food. But water and food are not all. Too many seasons have passed since a young brave matched his strength with the sky-piercing mountain. We must not forget to try our strength, and match our courage.'

And the people of the tribe listened. And presently three young men stepped forward, and they said, ' We will climb ! '

Slowly the hours passed. At last, one at a time, they returned. The first to come brought a broken twig of a tree, as token of the height to which he had climbed. And the chief received it.

Then came another. And he brought in his hand a little piece of moss, as a sign of the height to which he had climbed. And his chief received it.

But for hours the third young climber came not. Then as night began to come down like a soft curtain over the forest, they heard him calling. And as they listened, he came nearer, little by little, until at last he stepped into the waiting circle. But he had no token in his hands—no twig, no moss torn from the mountain-side. But those who looked on him had no doubt that he had climbed highest of all—for they saw the new light in his eyes, and sensed the new courage in his heart.

And that is a little like what happened to the friends of Jesus at the first Whitsuntide. They entered into a brave, new, challenging experience.

And when it was over they had no twig in hand, no moss, or any other thing to prove that the power of Jesus had come to them as He said it would—only a new light of purpose in their eyes, and a new courage in their hearts. Following His instructions they had waited together until the place where they were was filled with a mighty rushing wind, with tiny flames of fire on the heads of all gathered there. (But they were really at a loss to say what had happened to them in that great experience—they said it was *like* a mighty rushing wind, and *like* tongues of fire.) And when they went back to the ordinary tests of life again, there was nothing to show to other people—*only the difference in themselves*—just like the young brave from the great mountain. But that was enough.

And the only real and true test that Jesus' power and joy and courage have come to us to-day is not in what we can hold in our hands, or what we can say, *but what we are.*

Mowing the Lawn

By the Reverend A. Whigham Price, M.A., Gateshead

'Looking unto Jesus.'—He 12^{2}.

One summer evening I watched a little girl trying to help her daddy to mow the garden lawn. It was quite a large stretch of grass, much larger than the little 'pocket-handkerchief' that most of us have in the back garden. They were pushing the lawn mower together, and the little girl kept saying, 'Take your hands away, Daddy—let me do it all by myself'; but whenever her father did so, the mower went all over the place. And the more father said, 'Careful, now: keep it straight,' the more crooked it seemed to go, in the awkward way that lawn mowers have. One minute it was running over a bit of grass that had already been done, and the next it was biting a sort of chunk out of the grass that was still uncut. Instead of mowing a beautifully straight, smooth line (as you've seen the gardeners do in the Park), it zigzagged about most untidily, and little tufts of grass kept on getting missed out.

After this had been going on for a minute or two, father said: 'Look, I don't think you've quite got the idea. You're looking *down* all the time as you push, down at the mower and the grass. You'll never cut a nice straight line that way. Every two or three steps you want to look *ahead*. I tell you what: I'll go and stand at the far end of the lawn. Then you start off again, but this time, instead of looking at your feet and the mower, look at me. That way, you'll find it much easier to go straight.' And the little girl took his advice, and started to mow that way; and from that moment the lawn was cut properly. She went in a beautifully straight line.

I wonder if that is what the writer of the Epistle to the Hebrews meant when he told the Christians to 'run the race that is set before you . . . *looking unto Jesus*'? It is when we face towards Him, and make time—whatever we're busy doing or saying—to look at Him and to listen to Him throughout each day, that we find it much easier to do what is right; to work well, and to play well, and to treat every one as His child.

The Christian Year

Sunday after Ascension

Hiding from God

'And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden, And the Lord God called unto Adam, and said unto him, Where art thou?'—Gn $3^{8.\ 9}$.

These verses are part of an ancient story, a story which sets the scene, as it were, for the entire drama of God's mighty acts as recorded in Holy Scripture. Is the story fact or fiction? Seen aright, it is profound fact. It is religious man of all ages and climes describing his state in this mysterious universe. It was written by some ancient seer in the days of Jewish faith. It could have been written yesterday. Adam and Eve are every man and every woman.

Adam and Eve had entered the strange world of guilt. A bad conscience had been born. They discover themselves facing an interview with the Creator of conscience.

Is this, in very truth, your experience and mine? Do we still meet God walking in the cool of the day? Yes, we do, if we stop and look and listen. From of old night time has been prayer time—time for a dialogue with conscience. Memory becomes alive of things done that we ought not to have done and things left undone that we ought to have done. Memory turns into the sting of conscience. Solemn voices speak in inner chambers of the soul. We may pretend that they are not there, or refuse to give them room as voices from out eternal worlds. We may try our best to be atheists or agnostics. But deep in our hearts, pretence or no pretence, we repeat the experience of Adam and Eve. The voice of the Lord God is heard in the garden of our inner selves in the cool of the day. Night time has become for us

prayer time or time for refusal of prayer. An ancient Greek philosopher once said: 'A man should make a temple of his bed.'

Can we escape this call to a dialogue with God? Well, we can try. Adam and Eve tried, and for a time, no doubt, succeeded in the attempt. 'Adam and his wife,' so reads our text, 'hid themselves from the presence of the Lord God amongst the trees of the garden.' Hiding from the presence of the Lord God—is there a description of the life of natural man more accurate than this?

How do we hide? The most obvious way, surely, is that of diversion — the escape into indulgence in the pleasures of the senses. It is not an accident that the gigantic amusement industries of the world have always flourished when the night lamps are lit. The great Broadways of our cities, with their theatres, and cocktail bars, build up fortunes on the hunger of men and women for a hiding-place from uneasy memory of daylight's burden of what St. Paul calls 'the sorrow of the world.' Amusement and diversion, even circumspect enjoyment of the bright lights of a city square, are not denied the Christian. They can be, under conscience, what we all need, 'surcease from trouble and a release from care.' But we need to be on our guard. Pascal, a great student of the human heart, once said: 'The surest sign of the godless man is that he is afraid to be by himself in a single room, alone.' The fear of loneliness—is it not in our day a symptom of a paganized society? Loneliness means fear of the dark—the darkness of man without God. Loneliness means shrinking from the interview with the Author of conscience. Hence the worldling escapes loneliness at all costs—be it only by losing himself in the whirl of the crowd.

So much for hiding from God by way of diversion. But there is another form of hiding almost equally tempting. This is escape from God by way of work, by way of busyness. One should add that this lure of work can include even good work, and the life of moral virtue.

We deal with a difficult paradox here—one that puzzles pagan and churchman alike. How often we meet men and women who can boast of living outwardly decent and socially useful lives but who see no need of prayer or church or the humbling search for God! But Christian insight ought not to be fooled by deceptive façades. For virtue and the life of outward obedience to the moral law can be the most subtle of escapes from God. It can be a hiding from the presence of the Lord God among the trees of the garden. Raise such a life as high as you please, it is still life without God. It has no answer to the problem of death or of guilt. It is the escape-life of the Pharisee. Even a publican repentant before his Creator, or a thief on the Cross confessing his unworthiness, is nearer the kingdom of heaven.

I have described only a few of the ways in which we hide from God. The illusion of safety from His presence tempts every one of us. How often we are busy about a hundred tasks in order that we may not have time to listen to the voice of God walking in the garden. We take to alcohol or the lures of Broadway, to the making of money, or the writing of books, to asceticism or piety even, and to the scrupulosities of religious observance—anything to avoid hearing the call: 'Adam, where art thou?'

For deep within the heart of every man there is planted the mysterious knowledge that some day the hot race of escape will end. The hiding will be over.

And when this God finds us and, sooner or later, we are brought to bay and face our inexorable interview, what then? Clearly, if we have sought a hiding-place when God was supposedly still at a distance from us, will we not need a hiding-place even more desperately when we meet Him face to face? Shame overwhelms us. We cry out for a Saviour—one who will cover our nakedness and guilt.

Turn the pages of the Bible and—wonder of wonders—that Saviour is revealed. 'Adam, where art thou?' is but the first word in the awesome dialogue between God and fallen man. It is a necessary word, itself a proof of divine love. God would not pursue us if He did not care.

But if we do listen a miracle happens. The hiding-place which we had sought in flight from God has awaited us all along in His own everlasting arms.

> Rock of Ages, cleft for me,
> Let me hide myself in Thee.

So we sing in one of our familiar hymns. A hiding-place? Yes, we mortal men, sinners all, must find shelter or suffer the doom of those lost—even unto eternity—in the wilderness of a godless world. That shelter we shall find nowhere at all, except in the home of faith and trust from which we sought to escape.

Though it may seem like a strange ending to a Christian sermon, I shall leave you with, by way of a closing thought, a verse out of the Muhammadan Koran. The verse reads: 'From God there is no flight, but only unto Him.' A modern poet has added, by way of commentary and by way of an allusion to our Lord's Parable of the Prodigal Son, two further lines:

> From God there is no flight, but only unto Him.
> Against a father's sternness no revolt avails;
> A child's sole refuge is within his arms.[1]

[1] Theodore O. Wedel, in *The Anglican Pulpit To-day*, 174.

WHITSUNDAY

Freedom in the Spirit

BY THE REVEREND DOUGLAS STEWART, M.A., PINNER

'And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.'—Ac 16[26].

I. (1) Which part of the prison are you in? With what fetters of the spirit are you bound so that even if a miracle opened the door you could not fly? For, in a far, far wider sense than Rousseau dreamed when he wrote the words, and in a profounder way, it is incontrovertibly true that 'man was born free, yet he is everywhere in chains.'

(*a*) Perhaps you are in the ideological block of the prison. You were brought up, let us say, around the turn of the century. In your formative years the dominant idea was that of a mechanical universe. You were taught to think of reality without the power of the spiritual. Even to-day you spell out the Book of the Acts with an eye dimmed by years of incarceration in this twilight. 'How could Paul's singing cause an earthquake?' you ask. 'And how could an earthquake free prisoners? More likely to kill the lot!' For you this story isn't true, because miracles cannot happen. The name of your cell is 'Scientific Determinism.' Long ago T. H. Huxley locked you in and you have never found a key to let you out.

(*b*) But perhaps you were educated in a later school, shut up in a stronger cell, guarded by warders, contemporary indeed with the scientific determinists, but whose star, redder and more menacing, has come into the ideological ascendant at a somewhat later hour of the night. Are Marx and Engels the keepers of your prison-house? Are you ready, crouching in a steel and concrete cell, to shoot your 'Communist answer' at every manifestation of spiritual life? Are you at once slave and warder in the vast prison system which is engulfing civilization?

(*c*) Without leaving the ideological block there is a third possibility. By comparison you may feel yourself a genuinely free spirit because you inhabit the wide spaces of the exercise yard and engage in healthy activity on the treadmill. Would you call yourself, not an ideologue, but an idealist? Do you believe with Ramsay MacDonald that 'we are going on and on and on, and up and up and up'? Is 'Progress' your slogan? Like a mouse running in a wheel you hope by aspiring to roll forward the car of history. But the more you run and the faster the wheel turns the more you are the victim of an illusion. Between 1914 and 1918, and again between 1939 and 1945, the motion of the wheel took command and whirled you sickeningly upside down. No amount of pointing to the sky alters the tragic condition of man in our time. You are a prisoner with the rest in the ideological block.

(2) These are the victims of history, but what of the victims of Nature and of circumstance! There are other wings to this vast prison-house. Here is the man born blind, the man grown old, the boy frustrated by poverty, the girl sacrificing her happiness to her family, the man without capital, the man who never took his degree, the woman condemned to a loveless marriage. The warders here are not figments of man's fertile imagination; they are the stern realities of age, pain, disease, and poverty.

'As I walked about, either in my hunting or for viewing the country, the anguish of my soul at my condition would break out upon me on a sudden, and my very heart would die within me to think of the woods, the mountains, the deserts I was in; and how I was a prisoner, locked up with the eternal bars and bolts of the ocean.'

We did not reckon, as we dreamed over Robinson Crusoe in childhood, with the universal imprisonment of man in Nature—'everywhere in chains.'

(3) There is a sadder sight still. Man the victim of history or of Nature is also man the victim of the self. Are you held in bondage by your own will?

'There are too many examples of men that have been their own executioners, and have made hard shifts to bee so; some have always had poyson about them, in a hollow ring upon their fingers, and some in their pen that they used to write with; some have beat out their brains at the wall of their prison, and some have eate the fire out of their chimneys; but I do nothing upon my selfe and yet am mine owne Executioner.'

Beneath the everyday life of each man lie two dungeons into either of which we may fall, and upon the door of one is the word 'Anxiety' and upon the other is engraved 'Guilt.' Man is the slave both of his future and of his past.

(*a*) There are some who never live because they are always going to live. This is the most wonderful invention of the devil for the imprisonment of our souls. Childhood is filled with anxiety over examinations which are going to make such a difference 'to our future.' Youth is sacrificed to ensure a good position in maturity. In middle age we struggle with our eyes fixed on comfort in old age.

'Take no anxious thought,' said Christ. Once you start it is a dungeon from which there seems

no escape. And at the last the final threat is death, so that fear rooted in death may become the ultimate mood of the soul.

(*b*) 'We look before and after.' To look before is to be the slave of anxiety. To look behind is to be the prisoner of guilt. Chained to my own past. Not the unfulfilled but the fulfilled is my master. Through the years of life, like Joseph Marley, I have forged the chain which binds me. I cry,

ah for a man to arise in me,
That the man I am may cease to be!

I ask, 'Who shall deliver me from the body of this death?' But I speak in the agony of my soul and without hope. What I am, I am. What I have done, I have done. The self is imprisoned by the self.

'Man was born free, yet he is everywhere in chains'—the chains of his false ideologies, the chains of Nature and misfortune, the chains of fear, anxiety, lust, guilt, shame, and despair. Everywhere bound. Everywhere imprisoned.

II. One Sunday evening in Italy in 1944 I was with a small company of men in an officers' mess. They had all been abroad for three or more years. They were all suffering as men do from prolonged separation from home and family. Some were suffering because of what they had seen. Some were burdened by what they had done. Some feared what they had become. We had the wireless on and a local Army network was broadcasting a soldiers' choir singing hymns. And as we listened a strange and utterly unexpected power gripped us all so that we, too, began to sing. The last hymn was 'Jesus Lover of my Soul,' and as we sang it I apprehended what happened at Philippi. 'And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.'

It was the New Testament experience. The resurrection of Jesus Christ from the dead shook the foundations of our human prison. The outpouring of His Spirit at Pentecost loosed all the bands of human fear and guilt and despair. These were no small and local and temporal events any more than sin and death are local and temporal. They were universal. They are universal. Into the prison-house of human life has come Christ, in the power of the Spirit, to set the captives free.

Would you be free? That is the question we confront you with at Whitsun. Would you be free of guilt and of the power of sin? Would you be free of anxiety and of the fear of death? Would you be free of the demonic powers of history and of the despair of the soul? Christ has shattered the foundations of the prison-house. Christ can set you free. When He rose again from the dead, 'the foundations of the prison were shaken.' This prison in which mankind is incarcerated is founded upon Nature and upon history, which is but a secular way of saying, upon death and upon sin. When He poured out His Spirit upon men 'every one's bands were loosed.' The bands which hold us are anxiety and guilt. The song of faith is the song of His victory and of our freedom.

'Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

'Now, a little before it was day, good Christian, as one half amazed, brake out into this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news, good brother; pluck it out of thy bosom and try.

'Then Christian pulled it out of his bosom, and began to try at the dungeon-door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After that, he went to the iron gate, for that must be opened too. But that lock went desperately hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate as it opened made such a creaking that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. They went on, and came to the King's highway again, and so were safe.'

TRINITY SUNDAY

Him With Whom We Have to Do

BY THE REVEREND JOHN L. KENT, M.A.,
CATHCART, GLASGOW

'Him with whom we have to do.'—He 4^{13}.

Religious experience is a two-way traffic. A Divine summons is answered by a human response. It is like Samuel asleep in the hushed temple court, awakened by the voice of God and saying,

' Speak, Lord, for thy servant heareth.' It is like Paul trudging on the dusty Damascus road beneath the broiling heat of the midday sun and meeting the sudden revelation with, ' Lord, what wilt thou have me to do ? ' Or it is like Albert Schweitzer, feeling the intolerable weight of the Divine call on his conscience, packing his traps and making for his missionary career in Africa.

God speaks—that is primary. And, when He speaks, says the writer to the Hebrews, His word is alive and piercing. It is never detached and abstract. To men and women involved in the actual situations of their daily life His vital word is spoken. Parents gazing with rapture upon their first, new-born child feel acutely their appalling inadequacy for the nurturing of this little life—and God speaks. A new job that will tax all a man's strength and capabilities, a new house in a new community giving abundant opportunities for a fresh start, a new friendship that appeals to our highest instincts become the conditions in which God's Word is spoken. Or it may be a calamity that makes a man feel his guilt or a fierce and searching anxiety that forces him to his knees. However it comes—in a call, a challenge, a reproof, or a judgment—His word speaks straight home to the heart of a man in his actual situation. God speaks, vividly and searchingly. That first.

And to that word man gives his response. Not even God can produce His works of grace unless man's soul rises to meet His quickening word. It must be an alert, wholehearted, and sincere answer ; not like some child, head down, preoccupied with his toys throwing off a careless reply to his parent's call. It must be the total response of the whole man, a keen realization that the Divine summons is fraught with destiny and demands the surrender of the entire being.

These are the elements essential to religious experience—a Divine word and a human answer. But they are also, in a sense, the component parts of any and every experience. Not merely those situations, specialized in character and rare in their occurrence, in which a man will bow his head and with bated breath say, ' This is God,' represent the voice of God, but any and every situation of our common life. Man's cast of thought, his prevailing spirit, his general attitude to life as well as the mode of his behaviour intimate his answer to the persistent word of God.

That, as I see it, is what the writer to the Hebrews is saying in these words of the text. All things that God has made are serving His deep, unfathomable purposes, but at the same time they are the medium through which unutterable truths are being made articulate to men. I remember the evening when I was walking with a friend whose outlook on life was entirely different from mine. We were on a narrow path overlooking the western sea. The day had been stormy and torrential but now at sunset the wind had withdrawn its fury and the sky had folded back the dark veil from its smiling face. Across the dazzling sound, Jura was a deep purple against a scarlet background. My friend, who was a rebel against the faith and who had prohibited his children being taught the Scriptures, stopped in his tracks and said, ' There's something that makes me feel that perhaps I am all wrong. Something pretty deep in that glory.' In that sense of something far more deeply interfused man is hearing the voice of Him who created all things. ' This is the world that I made,' He seems to say. ' See how I run it and learn from Me.' And if the material universe can speak to us in accents clear, much more the moral universe which is also of God's making. In this inescapable feeling of right and wrong that emerges out of the relationships in which we are set, something deep is making its impact upon us. ' You cannot conduct your life according to your whims or your dominant selfish purposes,' the voice says. ' Try it and you will break yourself against the rod of My chastisement.'

And the God who is speaking through the world He has created demands a response from men. That answer varies with the truth that is apprehended. But in all that God is saying through the world of His making, He is seeking for at least one response from men. He is saying, ' You are not dealing with a material universe, its laws and its impersonal forces. You are dealing with Me. My will is being expressed in all you perceive. Therefore obey Me.' So that man is caught up into a vital religious experience when, hearing His word through the vehicle of creation, he answers back with a faithful obedience.

God is speaking to us through His Son, Jesus Christ. For this is the way God has chosen in which to make His Word most clear to us. Apart from Jesus, who could have guessed that the God who is uttering His inexorable Word through the world He has made is our Heavenly Father ? However subduing an evening sky or ravishing the beauty of a flower they do not tell us that their Creator loves us. Only Jesus does. In His word that taught us the fundamental relationship of love in which men stand to their Creator, Jesus revealed the Father. In His life that brought light and healing and hope to the feeble, the outcast, and the despised, Jesus laid bare the infinite

compassion of the Father. In His death that made available the all-prevailing forgiveness of the Father, breaking every barrier down, Jesus made searching, compelling, irresistible the love of Eternal God. In His resurrection, in which the powers of fear and sin and death were vanquished, Jesus demonstrated the victory of the Father's love.

To His word in Jesus man has his response to make. True, some reject Him, too good to be true or too severe to be endured. Some are in doubt, too incredible to be believed, but all feel the power of His spell. But others hear the word for which their ears have been straining. They are involved in the supreme religious experience that comes from the only answer the love of God in Jesus Christ requires—simple, grateful, and undying trust.

God is speaking to us through His Holy Spirit. For since the days of Jesus in the flesh men have been convinced of His continuing presence with them in the power of His Spirit. What He was to men when He walked with them on the Galilean roads or the hard pavements of Jerusalem, He still is to them through the Holy Spirit. His words, captured in the cold print of a page, come alive and search our heart and conscience. In the assemblies of common men, where they meet in the presence of the awful mysteries of life, hearts are strangely warmed.

To God's word enunciated through the Holy Spirit, man's response is that of surrender. Let him yield himself, giving himself without reserve, and the glad surprise of a transforming experience comes to him. If he is a writer or a preacher, he makes plain secrets hitherto undisclosed to him. If he is held in the grip of a fear or anxiety or of a personal problem that has been crushing him, he discovers himself made gloriously free.

Ask the saints who have entered into the sublime depths of religious experience, 'Who is this God who has revealed to you His secrets? And how have you come by them?' Their answers may differ according to the disposition, temper, and work of the men, but they will correspond in certain fundamental respects. They will say, 'He is a God who has made His voice heard in three distinct ways and as we have answered He has disclosed Himself to us. We may not be able to explain how these three voices are related, for each has a distinctive accent, but we know that as we have answered with our obedience, our trust, and our surrender, He has manifested Himself to us as Father, Son, and Holy Spirit.'

Blessed is the man whose religious experience has been so full that it needs such an answer to describe it.

FIRST SUNDAY AFTER TRINITY

St. Barnabas

BY THE REVEREND RODERIC DUNKERLEY, B.A., B.D., PH.D., KELVEDON

'He was a good man, and full of the Holy Ghost, and of faith.'—Ac 11^{24}.

This description of Barnabas's character gives us a very happy picture of him. What a wonderful testimonial or epitaph! We need desire no finer or more satisfying way of life than is suggested here. Now, it is interesting to observe that these three aspects of his character are not casually grouped together like this—rightly understood, they form a regular and beautiful sequence.

He was a good man. We remember the people he was good to—the poor to whom he gave some of his property, Paul when the first apostles cold-shouldered him after his conversion, Mark when Paul refused to give him a second chance because he went home half-way through the first missionary tour. And we remember, too, the things he was good for—he was chosen by the Church at Jerusalem to go north to Antioch to investigate in a tactful manner the new developments taking place there, with Paul he was entrusted by the Church at Antioch with the help sent down for the poor brethren in Jerusalem, and again when the first overseas mission was undertaken he was one appointed for the task. A good man, indeed.

But goodness is one of the results of the spiritual life—'the fruit of the Spirit is . . . goodness. . . .' There are two translations into English of one Greek word—'Ghost' and 'Spirit,' and it is unfortunate that the former, with its uncanny associations nowadays, is so frequently found in the Bible; in most modern versions the word 'Spirit' is always used. Barnabas was a man of the Spirit, full of the Spirit, spiritually minded and spiritually led. When he arrived at Antioch and saw 'the grace of God' he was glad—it just seemed to him that the living presence of his gracious Lord was there. Spiritual things are spiritually discerned. He sensed that the Spirit was at work there, and when presently intimations came of new duties to be undertaken, he was foremost in receiving and obeying the guidance.

But whence came Barnabas's spirituality? From his faith, surely. Recall that he had been a Levite, assisting the priests in the Temple. How and when he came out from that old life we do not know; it may be he saw and heard Jesus teaching—and dying. But somehow he, like Abraham, received a call to go forth into a new strange way of life, and he also 'went out, not knowing whither he went.' That was faith—of a high order. No wonder he became filled with the Spirit—and full of good works.

Important and Influential Foreign Books

W. Wrede's The Messianic Secret in the Gospels (Das Messiasgeheimnis in den Evangelien)

By the Reverend Dr. Vincent Taylor, Keighley, Yorkshire

I

In a well-known passage [1] Albert Schweitzer observed that Wrede's book and his own *Sketch of the Life of Jesus* appeared on the self-same day, that their titles were almost identical,[2] and that their agreement in the criticism of the modern historical conception of the life of Jesus extends sometimes to the very phraseology. The differences between the two works, however, as Schweitzer points out, are very great. Wrede's book is written from the standpoint of literary criticism and is sceptical in the extreme, Schweitzer's volume from an historical recognition of eschatology. The reader of the two books, Schweitzer claims, 'must come to see that between the modern historical and the eschatological Life of Jesus no compromise is possible.' [3]

There can be no doubt that Wrede's work is radical and polemical to a degree. He strongly attacks the view current in his day, and still very widely accepted, that, in contrast with the later Evangelists, Mark gives a convincing account of the life of Jesus. He maintains that this view can be held only by an illegitimate reading between the lines on the critic's part and by psychological conjectures of the boldest kind. Work of this kind, he maintains, is not wholly without value, but it never gets beyond the limits of subjectivity. We can use facts psychologically when we know that they are facts.

The question of the Messianic consciousness of Jesus, Wrede submits, did not exist for the Evangelists, and for any development of this consciousness in Mark we look in vain. The Evangelist does not answer for us the questions which inevitably arise if such a development exists. He does not tell us why Jesus continually forbids any reference to His Messianic dignity and to His mighty works, why He says nothing of these things to His disciples, and why the multitude must not be told of His Messiahship after the confession of Peter near Cæsarea Philippi. We are left guessing whether He speaks of His sufferings in order to purify the Messianic faith of the disciples from Jewish dross. Connexions are lacking, moreover, between important events. After the feeding of the four thousand the disciples are as far from understanding Jesus as ever; they misinterpret His words about the leaven of the Pharisees and have learnt nothing from the two miracles in the wilderness. How does the blind man at Jericho come to the knowledge that Jesus is David's Son? How did the knowledge get beyond the circles of the disciples? How subsequently can the multitude greet Jesus at His entry into Jerusalem as the Messiah? Positive, as well as negative, difficulties arise. Jesus commands the sick to be silent, and yet His miracles are often wrought in full publicity. Long before Cæsarea Philippi He has designated Himself as the Son of Man who forgives sin (Mk 2^{10}) and who exercises lordship over the Sabbath (Mk 2^{28}). Similarly, in Mk 3^{27} He is the Strong Man who has overcome Satan, and in Mk $2^{19f.}$ He is the Messianic Bridegroom. From these and other elements in his Gospel Mark shows that he has no knowledge of the historical conceptions attributed to him.

It is against the background of this submission that Wrede assembles the evidence concerning the self-concealment of the Messiah which forms the basis of his investigation. Excellent summaries in English writers, especially the note in A. E. J. Rawlinson's *The Gospel according to St. Mark* on 'The Injunctions of Secrecy (Mk 9^{9} and other passages),' [4] assemble the data on which Wrede relies. There is, however, a great advantage in the fullest summary, since in this case his assumption that the facts all point in the same direction can be more readily appraised.

II

Wrede discusses the following characteristic features found in the Gospel of Mark.

(1) He calls attention to the ban which is frequently laid upon the Messianic confessions of daemons ($1^{23-25.\ 34}$ $3^{11f.}$ $5^{6f.}$ 9^{20}). In Mark's

[1] *The Quest of the Historical Jesus*, 328.

[2] The title of the work to which Schweitzer refers is *Das Messianitäts-und Leidensgeheimnis. Eine Skizze des Lebens Jesu* [1901].

[3] *The Quest*, 329.

[4] Pp. 258–262.

conception it is not the possessed, but the daemons dwelling in them who perceive that Jesus is the Messiah. Supernatural beings perceive that Jesus is a supernatural person. The various explanations of daemonic possession, psychological and otherwise, Wrede holds, are not satisfactory, for in some cases, of which the Gerasene demoniac is an example, Jesus has had no previous contact with the possessed. We are in the presence of a legendary development in the tradition, which may be occasioned by the belief that the daemons are afraid of their enemy Jesus.

(2) Wrede reminds us that charges are definitely imposed to preserve the Messianic secret upon (*a*) the daemons ($1^{25.\ 34}$ 3^{12}), (*b*) individuals after other miracles have been wrought (1^{43-45} 5^{43} 7^{36} 8^{26}), (*c*) the disciples after Peter's confession (8^{30} 9^{9}). He instances also (*d*) the intention of Jesus to remain hidden (7^{24} $9^{30f.}$) and (*e*) the command addressed to the blind man at Jericho to be silent ($10^{47f.}$). He admits that '(*d*)' and '(*e*)' contain no prohibition of Jesus, but says that in both cases there is an undeniable connexion with those in which an express command is given. The same is true of passages about the three favoured disciples, the deaf mute (7^{32-37}), and the blind man at Bethsaida (8^{22-26}).

All the prohibitions, Wrede claims, have the same sense. Everywhere it is a question of guarding the Messianic Secret. He rejects the view that Jesus has in mind the dangers of revolution and the higher interests of teaching and instruction. Why, he asks, does not Jesus say that He has nothing in common with the idea of a political Messiah? He goes so far as to say that all explanations which can illuminate single passages come to nothing, since they presume a multiplicity or a variation of the motives for the prohibition laid down by Jesus.[1] The reports about the prohibitions are unhistorical, and one explanation applies to all.

(3) Further, Wrede assembles other cases in which the attempt is made to ensure secrecy, as, for example, in the story of Jairus' daughter (5^{21-43}) and the Gethsemane story in which Jesus is accompanied only by Peter, James, and John (14^{32-42}). He even adds the story of the healing of Peter's wife's mother, when the same three, together with Andrew, are present (1^{29-31}) and the opening scene in the account of the Apocalyptic Discourse when the four disciples question Jesus 'privately' ($13^{3f.}$). Similarly, Jesus takes the disciples apart for private instruction 'in the house' (7^{17}) after His teaching concerning clean and unclean. The same thing happens after the cure of the epileptic lad ($9^{28f.}$), and after the question concerning divorce (10^{10-12}). During His last visit to Capernaum He asks His disciples what they had been discussing in the way, and teaches them 'in the house' (9^{33}). At the beginning of His ministry He goes from Capernaum to 'a lonely place' (1^{35}; cf. also $1^{38.\ 45}$ $3^{7.\ 13}$). 'Do not all these reports of attempts of Jesus to withdraw from the multitude,' Wrede asks, 'hang together with His endeavour to veil Himself in secrecy?'[2] He admits that a certain judgment is not possible, but clearly regards these incidents as significant.

(4) In addition to the above data Wrede speaks of the saying about parabolic teaching in Mk 4^{10-13} as standing 'in quite unmistakable connexion with the idea of the Messianic self-concealment of Jesus.'[3] The 'mystery of the Kingdom of God' is given to the disciples, but to those who are without, that is, the multitudes, all things are done in parables. This mystery, Wrede contends, is not the question whether the Kingdom is present or future, nor does it concern the 'nature' of the Kingdom; it has to do with Christ's Person and teaching; it is the secret that Jesus is the Messiah, the Son of God.[4] The saying is completely unhistorical and we must renounce the attempt to find any genuine kernel in it. It is not the product of reflection concerning particular parables; it is a theological extension of the idea of the Messianic Secret beyond the miracles and the words of daemons and disciples.

III

On the basis of this evidence Wrede considers the nature of the secret. Negatively, his view is that for Mark there is no historical motive in question; positively, the idea of the Messianic Secret is a theological conception. The key to it is to be found in the saying of Jesus spoken to Peter, James, and John during the descent from the Mount of Transfiguration, when the three disciples are commanded not to speak of what they had seen until the Son of Man should have risen from the dead (Mk 9^{9}). This saying Wrede regards as one of the most important which Mark has recorded. He admits that the view that the Transfiguration is an anticipation of the Resurrection, or a prophecy of the Parousia, intelligible only in the future, may not be false, but argues that these interpretations do not explain why Jesus gives an explicit command to remain silent in the interval, for there is no reason why one should not hear of it earlier, especially as Jesus, according to Mark, has already spoken openly of His coming in glory (Mk 8^{38}). The prohibition gives expression to the view that, during the earthly life of Jesus,

[1] *Op. cit.*, 37. [2] *Op. cit.*, 53. [3] *Op. cit.*, 54. [4] *Op. cit.*, 58.

His Messiahship is, and must be, a secret. No one, save the favoured three, must come to know of it. With the Resurrection comes the revelation to all.[1] This, in fact, is the decisive idea; it is the point of the whole conception of Mark. It explains all the prohibitions and there is no adequate alternative. All attempts to find motives for the reserve of Jesus, in His personal attitude to Messiahship, in the nature and purpose of His activity, and in the peculiarity of the existing situation, are thereby ruled out. The whole issue turns on a broad, ruling view of Messiahship on the part of the Evangelist which he takes for granted to such an extent that he has no need to supply explanations. Wrede recognizes that there are elements in the Gospel which stand in conflict with this view; but these, he submits, are traditions which Mark has taken over without assimilating them to his dominant theological conception. We see how Mark has understood the name 'Messiah.' It is not in his estimation a theocratic name; for him it is a designation of the supernatural nature of Jesus, as much so as the title 'Son of God.' This conviction on the part of Mark appears in the stories of the Baptism and Temptation (1$^{9-13}$), in the declaration of Jesus to the high priest (14^{62}), and in the centurion's confession (15^{39}). For the Evangelist the teaching of Jesus also has this supernatural character. When Mark says that He taught 'with authority' (1^{22}), he is not thinking of His prophetic power and His ethical teaching. Volkmar was wholly right when he translated the Greek phrase as 'One in whom there dwelt a supernatural, divine, or daemonic power.' In sum, we may say that the being of Jesus, and all that is connected therewith, is an objective secret, and not merely a secret of His consciousness.

In harmony with his main view Wrede holds that the prophecies of suffering, death, and resurrection (Mk 8$^{31f.}$ 9^{31} 10$^{32-34}$ together with 9^{9}) are not historical; the clue to their significance, as well as the fact that the disciples fail to understand them, is the idea of the Messianic Secret, to which they present a kindred conception. In the opinion of Mark Jesus goes to Jerusalem to die, but this view is mistaken. Jesus went to Jerusalem to carry on His activity. He could not look upon His death as certain,[2] and the subsequent attitude of the disciples shows that He had not prepared them for this tragic event. Wrede is embarrassed by the story of Peter's confession (Mk 8$^{27ff.}$), especially by the words, 'Get thee behind me, Satan.' He discusses the story more than once, and, as Schweitzer points out, takes views concerning it which cannot be reconciled.[3] The references to the want of understanding on the part of the disciples[4] represent the ideas of the Evangelist or of his time; they are in harmony with the view that the perception of what Jesus is begins first with the Resurrection.

IV

It will, I think, be of advantage, to recall the many objections which have been brought against Wrede's view by many critics. They are conclusive against his hypothesis, *as he presents it*, but the point to consider is whether they dispose altogether of the importance of the problem of the Messianic Secret.

(1) The first objection is the mixed character of the data on which Wrede builds his thesis. Can, for example, the saying in Mk 4$^{11f.}$, about parabolic teaching, be considered in conjunction with the charges to observe secrecy? The connexion sought by Wrede in the words, 'To you is given the mystery of the kingdom of God,' has nothing in common with the idea of a concealed Messiahship beyond the use of the word 'mystery.' This 'mystery' is not, as Wrede contends,[5] the view that Jesus is the Messiah, the Son of God; it concerns the nature of the Kingdom of God. Again, why is the command to the blind man at Jericho to be silent found significant? It merely illustrates the impatience of the crowd and has nothing to do with the idea of the Messianic Secret. Jesus lays no ban upon the man; all His interest is in the man himself and his cure. The same also must be said of the withdrawal of Jesus to the region of Tyre (Mk 7^{24}) and of the occasions when He takes His disciples aside for instruction. Further, some of the charges to maintain secrecy in connexion with notable miracles seem intended in order to secure a temporary respite from publicity rather than as attempts to conceal Messiahship. The truth is that, in building up his hypothesis, Wrede gathers into his net fish of every kind, but does not sit down and sort the good into vessels and throw away the bad. Anything that sounds mysterious must belong to the Messianic Secret.

(2) A second objection is the necessity of maintaining, if Wrede's views are sound, that narratives like the Confession of Peter, the Entry into Jerusalem, the Trial before the Priests are un-

[1] *Mit der Auferstehung aber erfolgt die Entschleierung*, *op. cit.*, 67.

[2] *Op. cit.*, 87.

[3] Schweitzer points out that on p. 101 Wrede says that the incident at Cæsarea Philippi 'contains no element which cannot be easily understood on the basis of Mark's ideas,' but that on p. 238 he says that the incident is in direct contradiction to the Markan view of the disciples' 'want of understanding,' 'and can therefore hardly have been created by Mark himself' (*The Quest of the Historical Jesus*, 340).

[4] In Mk 4$^{13.}$ $^{30f.}$ 6$^{50-2}$ 7^{18} 8$^{16-21}$ 9$^{5f.}$ ^{19} 10^{24} 14$^{37-41}$.

[5] *Op. cit.*, 58.

historical, and this scepticism must be extended to parts of the story of the Crucifixion including the reference to the superscription on the Cross, 'The King of the Jews.' The price to pay is high. It must be paid if the sacrifice is necessary, but if, as seems reasonable, these narratives are substantially historical, it is Wrede's hypothesis which is weighed in the balance and found wanting.

(3) A third objection, closely connected with the foregoing argument, is the fact that the Crucifixion is wholly unintelligible unless Jesus was put to death as a Messianic pretender. The Gospels testify that Jesus replied affirmatively [1] to the direct question, 'Are you the Christ, the Son of the Blessed?,' and this representation has great force since the intention of Caiaphas was to extort a confession which, in view of its political aspects, would compel Pilate to take action.[2] The Roman governor's question, 'Are you the King of the Jews?,' raised the decisive issue, and when Jesus replied, 'You have said so,' His fate was sealed. The claim to be the Messiah was not first made after the Resurrection; it was advanced by Jesus Himself.

(4) Fourthly, it may be claimed that Jesus would never have been confessed as the Messiah after the Resurrection unless it was known that He had been recognized as such during His ministry. John the Baptist was not held to be the Messiah in spite of popular speculations that Jesus was the Baptist raised from the dead.[3] Following upon claims made during His ministry, the Resurrection was rightly felt to be significant as the crowning proof that Jesus was the Messiah,[4] but without those claims the first preaching remains unintelligible. One cannot fail to be conscious of this objection in reading Wrede's account of the career of Jesus as a Jewish teacher,[5] especially when he claims that to the warp of historical traditions Mark adds a strong weft of dogmatic ideas, in particular the belief that Jesus is a higher supernatural being.[6] This combination of a meagre historical foundation and a strong theological colouring gives point to the question of Schweitzer, 'How can the appearances of the risen Jesus have suggested to the disciples the idea that Jesus, the crucified teacher, was the Messiah?' and to his claim that Wrede posits 'an "historical" miracle which in reality is harder to believe than the supernatural event.' [7]

(5) Fifthly, it may justly be contended that the first preachers would never have incurred the odium of preaching a Crucified Messiah if it had not been a matter of common knowledge that Jesus had been condemned and crucified as such. The words of St. Paul, 'But we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles' (1 Co 1^{23}), reveal the formidable difficulties which menaced the earliest preaching. This fact in itself is enough to refute Wrede's contention that Jesus was not recognized as the Messiah during His lifetime, and justifies our trust in the Apostolic message, 'But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead. To this we are witnesses' (Ac $3^{14f.}$).[8] The Resurrection puts a new meaning upon a Messiahship which had been derided.

V

It is perhaps not surprising that modern scholars should think that Wrede has been completely refuted, and may therefore with impunity be dragged like a captive at the chariot wheels. At point after point he is vulnerable, and it is easy for the controversialist to suppose that after his crushing salvoes there is nothing left but torn wire and obliterated trenches. No view could be more mistaken. We have still to answer Wrede's main submission when we have refuted his arguments, for the idea of the Messianic Secret is plainly present in the Gospel of Mark. Nor is it limited to that Gospel. Wrede missed an important point when he maintained that the Fourth Gospel is not interested in the Markan view, for the Messianic Secret meets us in the cry of the Jerusalemites in that Gospel, 'How long will you keep us in suspense? If you are the Christ, tell us plainly' (Jn 10^{24}). The real problem is not why Mark uses this idea, sometimes to excess, but why, as a matter of historical fact, Jesus Himself speaks with

[1] Cf. Mk 14^{62}, Mt 26^{64}, Lk 22^{70}.

[2] Cf. G. D. Kilpatrick, *The Trial of Jesus*, 14.

[3] Cf. Mk 6^{14} 8^{28}.

[4] Cf. Ac $3^{14f.}$ $5^{30f.}$.

[5] Wrede's account of the ministry of Jesus is as follows: 'Jesus comes forward as a teacher, first and principally in Galilee. He is surrounded by a circle of disciples, goes about with them and gives them instruction. Among their number are a few specially trusted disciples. A larger multitude sometimes attaches itself to the disciples. He is fond of speaking in parables. Beside His teaching stand His miracles. These make a sensation and He is thronged by crowds. He is especially concerned with demoniacs. So much is He in touch with the people that He is not ashamed to associate with taxgatherers and sinners. Over against the Law He takes up an attitude of freedom. He meets with the opposition of the Pharisees and the Jewish authorities. They lay traps for Him and seek to bring about His fall. Finally they succeed when He sets foot not only on Judæan soil, but in Jerusalem. He is passive and is condemned to death. The Roman authorities work together with them' (*Op. cit.*, 130).

[6] *Op. cit.*, 130.

[7] *The Quest of the Historical Jesus*, 343.

[8] R.S.V.

the greatest reserve of His Messiahship, and commands men and daemons to be silent concerning it.

It is the merit of Rawlinson's long discussion that he faces this issue. Some readers may have felt surprise that after his pungent criticisms he should say, ' There remains a residuum of truth,' even admitting that Mark had a theory about the supernatural knowledge of daemons and that on occasion later views in Apostolic times are introduced into his Gospel by the literary device of private teaching. ' It is possible . . . that it was actually upon some such grounds as Wrede suggests that Mark conceived the Lord as having normally enjoined that the miracles should be kept secret; though he is at the same time sufficiently in touch with the facts of history to be well aware that it was largely by the rumour of Jesus' miraculous deeds that the multitudes were attracted.' [1] Clearly something more than refutation of Wrede is needed.

Attempts to solve the problem of the Messianic Secret have commonly taken the form of maintaining that Jesus imposed silence because of the danger of provoking attempts at armed revolt on the part of the people against the Roman authorities. A. S. Peake, for example, argues that Jesus could not have proclaimed Himself as the Messiah without evoking the popular enthusiasm which was in a very inflammable condition. ' Revolution against Rome,' he writes, ' might easily have broken out, and a life and death struggle might have been its inevitable sequel.' [2] This submission is very sound, but it is not in itself a complete explanation; it assigns too much importance to prudential motives. It is better, with Rawlinson and others, to attribute the reserve of Jesus to the radical difference between Jesus' conception of Messiahship and that of the people. The two arguments are complementary; but the second is too broad and general unless more can be said of the difference which led Jesus to adopt an attitude of reserve and to impose charges of silence when He was greeted as the Messiah.

In a former article in The Expository Times [3] I tentatively suggested that the Messianic Secret is not an editorial device, but the secret of Jesus Himself. ' To Jesus,' I wrote, ' Messiahship was not primarily a matter of status but of action.' In His estimation it was not an office, but a destiny. ' It is that which He does, that which the Father is pleased to accomplish in Him and which He fulfils in filial love.' [4] ' He is what He does.' He is *Messias futurus*, but, above all, *Messias passurus*.[5] This, no doubt, is a challenging statement when so often in contemporary criticism the prophecies of suffering, death, and resurrection are viewed as *vaticinia ex eventu*.[6] I am still of the opinion that criticism throws away the key to the Messianic Secret when it speaks of the prophecies in this way and regards them as the creation of the Christian community and not as the conviction of Jesus Himself. Jesus is the Messiah all the days of His ministry, but He cannot accept popular acclamations because He knows that He is the Messiah only as He suffers, dies, rises again, and returns as Lord to His own.

[1] *The Gospel according to St. Mark*, 261.

[2] *The Bulletin of the John Rylands Library*, VIII. i. [January 1924].

[3] Vol. lix. [March, 1948] 146–51.

[4] *Ib.*, 151.

[5] *Ib.*

[6] So by Wrede, Bultmann, and Klostermann, and most recently by E. Percy in *Die Botschaft Jesu* [1953]. On the other side are Schweitzer, Otto, and especially J. Jeremias.

Contributions and Comments

Jesus' Mountain Tops

In The Expository Times of December 1953 [lxv. 94], Mr. Steven T. Byington seemed to suggest that the Lake of Galilee lies in a kind of Grand Canyon, with no mountain tops easily accessible, and he concludes from this that τὸ ὄρος must be translated ' mountain side,' rather than ' mountain.' The latter rendering, he says, gives a positively false meaning. But the Great Rift of the Jordan Valley is not edged by cliffs to any extent. It contains many foothills and undulations, as a contour map will show. There is no need to suppose that these ' mountains '—as they are still called in the Holy Land—are not the heights referred to in the Gospels. It is unnecessary to think in terms of the Alps or the Rockies. Indeed, the traditional Mount of Beatitudes, hard by Capernaum, was located very early, and it is not unreasonable to suppose that this was the scene of Jesus' teaching. There is nothing in the text or the topography of the district to cause one seriously to doubt it. That, or similar hills that are easily climbed, could also be where He retired for nightly prayer. The temperature is not relevant to the matter, but one may remark in passing that

Isaac Watts was not mistaken. It is cold at night on those hills at all seasons, as I know very well, having spent some nights on the Mount of Beatitudes.

Mr. Byington's comment, that Jesus did not waste in climbing the time He wanted to use in prayer, and that He remained in the heated depth of the Rift Valley, is misconceived. Would He not be praying all the time He was climbing? And would He not welcome the cooler air of the local 'mountain top?' εἰς τὸ ὄρος does not mean 'to the mountain side,' and there is nothing in the topography to demand that translation. εἰς and ἐν can certainly describe a limit reached, and it is natural to suppose that the limit should usually be the hilltop. This is also true of the Transfiguration story.

There are several caves on the slopes of Olivet. One, for instance, near the top ('The Grotto of the Paternoster'), was believed to be where Jesus taught His disciples; and another, by Gethsemane ('The Grotto of the Passion'), was very early identified as their lodging place until the arrest. Professor G. Dalman supports this latter suggestion in *Sacred Sites and Ways*. If Lk 21^{37} and 22^{39} refer to a cave such as this, it is literally true that Jesus went 'into the mountain.'

LESLIE FARMER

Exeter

Salome or Herodias?

No one to my knowledge has suggested that the very well-authenticated reading of Mk 6^{22}, καὶ εἰσελθόυσης τῆς θυγατρὸς ἀυτδυ τῆς Ἡρωδίαδος found in ℵ B D L Δ 238 565, may represent historical fact. The Greek τῆς Ἡρωδίαδος is awkward, but not more so than that of the other variants. The Gospel account gives the impression that the dancer was a young child; the dancing of a child of five or six still gives great delight to an Eastern audience, while the dancing before male guests of a princess in her late 'teens or early twenties is improbable even in the Court of a Herod, 'where anything might happen.' The daughter of his wife by a former husband is hardly likely to have been pleasing even to an intoxicated Antipas. The promise made by Antipas is the kind of promise he might make playfully to a young child, and sophisticated princesses of Salome's age know what they want without consulting their mothers. A. H. M. Jones in his *Herods of Judaea* realizes the probable age of the girl and refers to her as Herodias' '*little* daughter.' On the other hand, the Salome mentioned as the daughter of Herodias and Herod (Antipas' half-brother) by Josephus (*Ant.*, XVIII. v. 4), is not likely to have been a little child in A.D. 28, the probable year of John's death. It is true that her mother Herodias is described by Josephus as a παιδίον probably about 6 B.C., but she was old enough then for Herod the Great to arrange her marriage with his son Herod (*Jewish War*, I. xxviii. 2), and the marriage is likely to have taken place as soon as Herodias reached maturity. Salome herself was married to Philip (another half-brother of Antipas) before his death in A.D. 34, but she was then young enough to have later three children by her second husband Aristobulus. These facts suggest that in A.D. 28 Salome would be in her 'teens or early twenties. My suggestion is that the κορασίον of Mark's story is the daughter of Antipas and Herodias. This, of course, would mean that the alliance of Antipas and Herodias had taken place six or more years before. There are two slight indications confirming this. (*a*) Josephus' statement that Herodias' second marriage took place 'after' the birth of Salome is most naturally interpreted as 'shortly after,' which would indicate a date before A.D. 20. (*b*) The words ἡμέρας εὐκαίρου in Mk 6^{21} (which Weymouth translates, 'At length Herodias found her opportunity'; see THE EXPOSITORY TIMES, lxv. [February, 1954] 158) suggest that Herodias had waited some time before her chance of taking vengeance on John came. The name Herodias, like the names Mariamne and Salome, may well have been repeated in the family of the Herods. There is no trace of such a princess, but Josephus may not be giving a full genealogical tree, and the child may have died young. Justin, who describes the girl inaccurately as Antipas' ἐξαδέλφη (*Dial.*, 48), had already identified the girl with Salome. Even if some years had passed since the immoral marriage, John the Baptist was not the man to let a wrong done in high places be condoned by the mere lapse of time, any more than Antipas' first father-in-law, Aretas, who did not find his ἡμέραν εὐκαίρον until A.D. 36.

WILLIAM LILLIE

King's College, Aberdeen

Matthew xvi. 26

I AM sure that ψυχή here has no other meaning than '(physical) life,' and that we have in this verse a sort of miniature parable. I think that Christ had in mind some world conqueror—probably Cæsar or Alexander—whose career ended in an untimely death. If we take ψυχή in a more metaphysical sense, the simple pathos of the picture seems to be lost.

G. M. LEE

Bedford

Religious Education

Visual Aids to the Teaching of the Old Testament

By the Reverend S. B. Frost, B.D., M.Th., Ph.D., Didsbury College, Bristol

Our initial task as teachers of the Old Testament is to break down the common reaction to our subject that it is dull and irrelevant by a recognition of its many-sided interest and of its unbroken links with our own times. To produce a scroll, a Babylonian tile, a piece of papyrus—or, if these things are not readily available, to arrange a museum visit—is easy enough, and yet there are some who have even taken their theological degree and not seen one of these things. The Biblical Institute at Rome publishes at small cost facsimiles of, for example, the Lachish Letters, the Mesha' Stele, or the whole of the Qumran Manual of Discipline in scroll form. Teachers at all levels can make great use of such material.

Pictures and maps are so necessary as to allow here of no comment, but of the continuous film I personally do not think highly. For one thing it makes the teacher superfluous, and for another it is either made cheaply to hang a moral on, or made expensively as a box-office attraction—so that we find a swimming-pool sequence in the story of Samson and Delilah! A few UNESCO documentaries are occasionally helpful.

The film strip is another matter. Here the teacher *qua* teacher is fully operative: unwanted frames are passed over, previous frames returned to, or only a small section of a strip is shown. (*Film Strip Do's and Dont's* [Carwal, *i.e.*, the visual aid department of Religious Education Press; 6d.] is very worth studying.) Above all, the making of a strip to illustrate a teacher's own series of lessons is beyond nobody's competence. Many firms make up slides or strips from your own material, but it is a good thing to talk the matter over with a photographic expert as improved results follow from observing one or two elementary precautions. Some teachers prefer to use slides because selection is then easier and additions can be made to the series at any point. Projectors will, of course, take either strips or slides.

What is there available to the teacher of the Old Testament? The best source of information is *The Film-strip Guide*, published annually (6d.) by the Religious Education Press for a number of Church Youth and Education Headquarters, and the comments attached are those of a representative viewing panel. The available material can be discussed under three heads.

Narrative Film-strips. Any one who has experimented with telling small children a well-known story like Cinderella with the aid of a film-strip knows that the use of a projector (sensing just when is the right moment to turn up the next frame or when to pause for the audible reactions to be expressed) can become a very real art and can deliver the listeners spell-bound into the story-teller's hands. Therefore *good* Biblical narrative strips are not to be despised; but the cost of production is so high that worthy representations of Biblical stories are few and far between. 'Stills' taken from sound-films do *not* make good strips. Cartoon narratives can be quite good, especially for younger children, and H. W. Whanslaw has made a reputation for himself in this field. I have been very kindly sent part of a cartoon life of Moses by Churchcraft, St. Louis, Missouri, where the drawing is strong and the choice of incident effective, but my audiences have all said that the colour is too garish for our British eyes. Perhaps we might recommend *Ruth* (Religious Films Ltd.) as a good example of the possibilities of the narrative strip. Such strips are of most value with primary and junior ages.

Background Film-strips. The intention is to illustrate the customs and setting of Biblical incident, but often the lure of narrative continues to be felt. The *Picture Post* series (The Patriarchs, the Exodus, etc.) tries to maintain some sort of historical narrative sequence, and while the individual frames are good, the amount of ground covered is fantastically large in each strip, and the script supplied is trite for the informed and inadequate for the ignorant. But scripts are of secondary importance anyway—every good teacher makes his own. *The Background of the Bible* (Visual Information Services) are a set on the archaeological material out of Babylon, Egypt, and Palestine and are to be commended as having seen the rich opportunities the subject offers, but the execution is poor. Sidon, for example, is shown by means of an old engraving. Again, the strips try to maintain a sequence of thought, which dictates the choice of material not as good in itself but as easy to fit into the narrative. Either this kind of material should have its own coherence or it needs none. The series that forsake narrative are better in themselves and of more use to the

teacher. *Glimpses of Palestine Peoples and Customs* (Carwal) is better planned and executed, and the *Two Thousand Years Ago* series (Religious Films Ltd.) has much to commend it. They include *The Home, The Synagogue and the Passover,* and *The School.* But the fact is that we do not possess general film-strips on Old Testament teaching of the quality, for example, of John Foster's *Church History* series, because no one of a like stature and scholarship in the Old Testament field has as yet given the matter his attention.

Specialist Subjects. Here I have in mind those strips which are devoted to one particular aspect of Old Testament study, and which demonstrate the truth that the more circumscribed the subject the better the strip is likely to be. First, a very good strip on the geography of the Holy Land—*Land of Palestine* (Australian Religious Films). In any history course at any level this is very valuable. Further, I can strongly recommend Churchcraft's splendid *Geographical* series of colour-slides. These are planned to link with studies of particular periods of Biblical history, so that while the Australian strip is an excellent introduction to a course, the American series make first-class revision material.

Then there is the *Temple of Solomon,* a strip based on the Howland-Garber model which is as accurate as careful scholarship can make it. Some detail is rather too meticulously exhibited but classes from junior age to University level will all gain a great deal from intelligent use of this strip. Made by South-Eastern Films, Georgia, it is obtainable through Carwal. It is a pointer to the desirability of similar strips dealing with archaeological subjects, and I understand that we may soon hope for something of this kind from truly expert sources in this country.

Finally, by way of illustration of my point that the teacher may easily make his own series, I mention a short series of slides which I have had made to illustrate the textual transmission of the Old Testament. Most of my material came from Wurthwein's *Der Text des Alten Testaments,* but the old Hebrew script, supralineal pointing, Ben Asher and Ben Naphtali MSS., the Qumran Scrolls, and so on, can be illustrated in such a way that a course of lectures on the introduction to the Hebrew Bible can benefit immensely by a revision lecture of this kind. This was, of course, for University students, but Fifth and Sixth Form teachers in particular will be able to think of fairly small aspects of their own work which could be similarly treated.

Thus the teacher of the Old Testament can derive great help from the wise—and restrained—use of visual aids, from the narrative styles of the kindergarten class-room to the specialist studies of the University lecture-room ; but they may benefit more richly if and when better material is made available to them.

Recent Foreign Theology

Verbum Domini. For thirty years the Biblical Institute in Rome has issued a journal for wide circulation amongst Roman Catholic clergy and students under the title *Verbum Domini.* Unlike the more specialist polyglot journal *Biblica,* issued by the same Institute, this is written wholly in Latin. Its contributors are of many nationalities and it appears six times a year, for the very modest price of $2.50. Amongst the many articles which appeared in the 1952 issues three were on the Ethics of Victorious War in the Old Testament, by Father H. Kruse, who is a missionary in Japan, three on the phrase '*redemptio acquisitionis*' in Eph 1^{14}, by Father Daniel a Conchas, three on our Lord's eschatological discourse, by Father M. Brunec, and two giving a valuable bibliography of publications on the Dead Sea Scrolls, by Father J. T. Milik. In addition Father Kruse had an article on the Servant Songs in Isaiah, which was of the nature of a review article on Lindblom's recent book. The English Jesuit, Father C. Lattey, had an article on Lk 1^{27}, Father L. Saggin one on Mt 23^{10}, Father J. Leal one on Spirit and Flesh in Jn 6^{64}, Father T. Gallus one on the Woman of Rev 12^{1}, and Father J. B. Bauer one on Ps 100^{2}. In addition there are several further articles on Biblical subjects and a large number of book reviews. The Biblical Institute is the official centre of Biblical instruction for the Roman Catholic world, and only it and the Biblical Commission are authorized to admit to doctorates in Holy Scripture. This gives a special importance to this periodical for those who would be kept in touch with Catholic work in the Biblical field.

The Church at Edessa in the Fourth Century. In recent years Dr. A. Vööbus, an Esthonian scholar in exile, has made several original contributions to scholarship in the field of Syriac studies. Amongst other things he has challenged the view that the Peshitta New Testament was prepared

by Rabbula, and produced evidence to rebut the view which had become commonly accepted. He has now produced another short study, published in German by the Esthonian Theological Society in exile, in which he throws new light on the Church at Edessa in the fourth century A.D.[1] He shows that a surviving Armenian text contains evidence that Aitallaha, who became Bishop of Edessa in 324, used separate Gospels and not Tatian's Diatessaron, and that, therefore, separate Gospels were in use in Edessa long before the time of Rabbula. He surmises that Qune, who was Bishop at the time of the issue of the Edict of Milan, may have been responsible for their introduction, but emphasizes that this is an unsupported conjecture. The character of the text used, and its relation with the Old Syriac of the Curetonian and Sinaitic texts and with the text of Tatian, are considered on the basis of the evidence as yet available. While this is not considerable, it appears to be significant, and no one should go on repeating the current theories on the Syriac versions without taking account of the work of Dr. Vööbus.

Basil of Caesarea. Another work which deals with the Church in the fourth century is a Swiss doctoral dissertation on Basil the Great. This is a careful and diligent piece of work, resting on the study of a wide range of literature, as shown by the bibliography, as well as on the study of the contemporary sources.[2] The author, Lukas Vischer, does not hesitate to disagree with his predecessors in the study of Basil at a number of points, and he brings an original contribution to a subject so much discussed as the great Cappadocian. After a short account of the life of St. Basil, he deals principally with his views on monasticism and the Church. He shows that monasticism was of the first importance to Basil, and Basil of the first importance for the understanding of the history of the Church in the fourth century. An excursus deals with the African Father Optatus, whose views are compared with Basil's. Vischer denies the view of Ewell, that Basil had a democratic view of the Church, and says that it would be hard to get farther from democracy than Basil did. His view of the Church was essentially monarchic. He also strongly opposed the deferment of baptism, and urged men to enlist as soldiers of Christ and to receive in baptism the gift of forgiveness and regeneration, the seal of the Spirit and the assurance of heaven. The whole thesis is packed with material, and it forms a valuable contribution to Church History as well as to the study of this great Father.

[1] *Neue Angaben über die textgeschichtlichen Zustande in Edessa in den Jahren ca. 326–350: ein Beitrag zur Geschichte des altsyrischen Tetraevangeliums* [1951]. Stockholm. Orders from Dean J. Aunver, Odensgatan 15, Uppsala.

[2] *Basilius der Grosse: Untersuchungen zu einem Kirchenvater des vierten Jahrhunderts* [1953]. Reinhardt, Basel.

Natural Theology. A work of much value and importance has been written by a German pastor, who suffered greatly at the hands of the Gestapo, and who was imprisoned for three years at Dachau, and it offers a history of the interpretation of Ro 1^{18-23} 2^{14-16} and Ac 14^{15-17} 17^{22-29}, and the Natural Theology which was based on them.[3] The author, Max Lackmann, offers a verse by verse treatment of these passages, giving first the Roman Catholic interpretation and then the Protestant, after which he offers a critical examination of the ideas set forth, which is directed against the Barthian repudiation of the possibility of any true knowledge of God outside the Christian Church and towards the establishment of a more satisfactory view. The author recognizes dangers in the old formulations, but is persuaded that there was a substantial truth in them which should be guarded, though better formulated. He is himself a pupil of Karl Barth's, and this gives a certain piquancy to his rejection of Barth's view of an exclusively Biblical revelation. A long appendix of eighty pages of small print is devoted to the summary of the views of Catholic and Protestant writers from Tertullian in the second century to Gerhard in the seventeenth, and it sufficiently demonstrates that the statements of Catholic and Protestant views given in the body of the work rest on an adequate and careful study. The book offers an important contribution to the re-establishment of a Natural Theology.

Sermon Illustration. A Dutch book, into which a great deal of reading has gone, deals with illustration in preaching.[4] The opening chapter gives a large number of examples of various types of illustration used in ancient and non-Christian literature, after which the author, Dr. Ph. J. Huijser, deals seriatim with the various parts of the Bible and cites examples of the great variety of parables, comparisons, and other illustrative materials drawn on by the writers. He then comes

[3] *Von Geheimnis der Schöpfung: die Geschichte der Exegese von Römer I, 18–23, II, 14–16 und Acta XIV, 15–17, XVII, 22–29 vom 2. Jahrhundert bis zum Beginn der Orthodoxie* [1952]. Evangelisches Verlagswerk, Stuttgart; DM 22.50 bound; 19.80 in paper.

[4] *Het exempel in de prediking* [1952]. Niemeijer, Groningen; Fl. 4.75 bound, 3.60 in paper.

down through the ages to modern times, giving further examples. A vast amount of reading has gone into the making of this book, and full references are given for every passage cited or referred to. Its usefulness outside Holland will be limited by the Dutch language in which it is written.

H. H. Rowley

Manchester University

Entre Nous

The Altar Fire

A beautiful devotional book! The brochure, *The Altar Fire*, by Olive Wyon, D.D. (S.C.M.; 7s. 6d. net), well merits this description. The sub-title, 'Reflections on the Sacrament of the Eucharist,' indicates the main theme. Dr. Wyon is already well known as the translator of the works of Brunner and Goguel, and as the author of 'The School of Prayer.' In the new book she discusses the significance of the sacrament of the Eucharist, its relation to worship, and its various aspects in respect of remembrance, sacrifice, priesthood, and communion. A useful chapter follows on the communicant and a valuable and interesting account of the place of the Eucharist in the World Church. Notes are appended on the character of the Last Supper, the word 'sacrament,' sacrificial rites, and self-examination in the light of the Beatitudes. A pleasing feature, significantly present in much recent literature on the Last Supper, is that the book can be read with profit by Christians of all denominations, since it is not anchored to any one interpretation to the exclusion of others. Valuable comments are also made on such themes as prayer and suffering. For many readers, and it is to be hoped that it will be widely read, a particularly attractive feature of the book is the abundant illustrations from history and devotional manuals. There is a spaciousness about the thoughts and a real depth of religious feeling which will give Dr. Wyon's book a prominent place in modern devotional literature.

Vincent Taylor

Marana tha

'The earliest liturgical prayer is *Marana tha*: "Our Lord, Come!" Evidently it was offered at the Eucharist with a twofold meaning: first of all, it was a prayer to the Risen Lord, asking Him to "come" to His assembled People; and, secondly, it was a prayer for the coming of Christ in judgment and in victory, an act of faith in the Sovereignty of God. The New Testament writings and the early liturgies are impregnated with the passionate conviction that this world is *God's world*, and that His Kingdom, inaugurated by Christ's life, death, and resurrection, is being built up, in and through the Church, through the action of the Holy Spirit, and will have a certain and glorious End.' [1]

Literary Essays

There is hardly any form of literature so useful for the preacher in providing seed thoughts and illustrations as the literary essay. One of the best of such volumes which have recently appeared is *The Priest and the Siren*, by the Rev. W. S. Handley Jones (Epworth Press; 10s. 6d. net). This book consists of papers which were first published in 'The London Quarterly Review.' There are essays on Chesterton, Wells, Shaw, Arnold Bennett, Galsworthy, D. H. Lawrence, and Aldous Huxley. It would be difficult to imagine better introductions to these writers. The book is packed with interesting things. A. E. Housman said that his criterion of first-rate poetry was 'that it caused a contraction in the pit of his stomach.' Virginia Woolf was 'quietly disdainful of the strife and clamour of public debate, only asking for "a room of one's own."' When his brother Cecil was born, Gilbert Chesterton, then five years of age, is said to have remarked, 'Now I shall always have an audience.' He and his brother 'argued endlessly and they never quarrelled.' It was Chesterton's belief that 'there is nothing worth dying for except the principles by which you live.' Wells 'speaks to us—for our good no doubt—but he does not speak for us.' When Wells went as a boy to Morley's Academy 'it served to make him aware of his deficiencies—which indeed is something—without doing anything that was calculated to remedy them'—a perfect summary of the Pauline conception of the Law. Galsworthy's trouble was that 'people came at you brandishing marks of interrogation like scimitars and demanding an answer—yes or no—on the spot, whereas the only possible answer, as you saw the matter, was—yes *and* no.' Galsworthy's handicap in life was that 'he was a skin short.' Aldous Huxley's problem is 'that he has thought so much that he does not know what to think.'

[1] Olive Wyon, *The Altar Fire*, 116.

There are two very interesting quotations which draw the tremendous contrast between how Jesus feels about men and how the modern intellectual feels about men. Shaw once said, 'I have never had any feeling for the working classes, except a desire to abolish them, and replace them by sensible people.' Galsworthy in 'The Patrician' makes Miltoun exclaim, 'The mob! How I loathe it! I hate its mean stupidity, I hate the sound of its voice, and the look on its face—it's so ugly, it's so little!' It is only some one as wise and as good as God who can love the whole world.

WILLIAM BARCLAY

Amy Carmichael of Dohnavur

Amy Carmichael, whose biography has been written by Bishop Frank Houghton (S.P.C.K.; 12s. 6d. net), was born in 1867 in County Down. She lived to the age of eighty-three and died at Dohnavur in the Tinnevelly district of South India, head of the Fellowship which she had founded and to which she had given more than fifty years. The work of the Dohnavur Fellowship was the rescuing from their immoral surroundings of Hindu Temple child devotees—'children married to the god.' The numbers at Dohnavur increased from one hundred and thirty in 1913 to over nine hundred in 1952.

What most impressed people about Amy Carmichael was her love. Her biographer says, 'I truly believe that in none of His disciples in this century was our Lord's prayer, "that the love wherewith Thou hast loved Me may be in them," more fully answered than in Amy Carmichael.' A person who met her only once wrote: 'A friend introduced us in a street in Madras, and I so well remember it. I had never even heard of Dohnavur before. She looked so loving and the three small children with her were so friendly and un-shy and clung to her, and were just like little blue butterflies in their blue *saris*—quite different from the usual staid children that I knew.'

Bishop Frank Houghton's life was given to China and he is of a different generation, but the choice of him as biographer was an excellent one. He has taken infinite pains with his material and he is thoroughly in sympathy with every aspect of the work at Dohnavur. He and his wife were among Amy Carmichael's dearest of friends—'of the innermost inner sort' she wrote in her diary. Occasionally his pen comes between us a little which never was so with herself—she wrote thirty-five delightful and eagerly read books—but all the time we are in her company and in that of the other members of the Fellowship and of the children, and that is very pleasant.

The publishers are to be congratulated on the attractiveness of the volume and on its low price.

Art thou an Elephant?

Blessing [an early member of the Starry Cluster whom Amy Carmichael had not seen for twenty-eight years] 'showed us the "me" of forty years ago, not walking nor even running but *flying*, with many a glance at a wristlet watch "lest we waste moments"! (I had no idea I had that absurd habit, but I saw it now, and the two or three of us who were her audience shook with laughter as we watched the pantomime.) . . . "And frequently, yes, frequently, you said to me, 'Art thou an elephant to walk so very slowly?'"'[1]

A Strand in the Dohnavur Pattern

'One day [during the early short period in Japan], I heard a little girl talking about magic-lantern pictures which were to be shown that night. "They will show their God," she said. I had just enough Japanese to understand those words and they startled me. . . .

'For a while I pondered this. I remembered how a very beautiful picture of our Lord, hung alone in a room curtained with crimson velvet and treated with great reverence, had impressed me as a child. . . . And yet here, in this pagan land, where a child could say, "They will show their God to-night"—was this the place to use such pictures? And my heart answered, No, I cannot use them. . . .

'And you, who have been brought up without them, know when you do happen to see them how much less beautiful such pictures are than the one the Holy Spirit had shown you. I shall never forget the disappointment of one of you when someone sent you a lovely little picture of our Lord as a Child in the Temple. I remember the tears of disappointment when the string was untied, and the wrappings taken off, and the picture taken out of its box—"I thought He was far more beautiful than that!" We may safely leave the blessed Spirit to show to the people to whom we speak, something "far more beautiful than that."'[2]

[1] Frank Houghton, *Amy Carmichael of Dohnavur*, 293.
[2] *Ib.*, 60 f.

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